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ARTICLE I.

CHRIST'S TESTIMONY OF MOSES.

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The theology of the past has spoken much of Moses as a witness unto Christ. The disciples of all schools were unanimous in placing Mosaism with its highly developed Levitical system of priesthood and sacrifices at the head of the religious development of the Old Testament, and thus made the Pentateuch the theological and literary basis of Israel's succeeding history. From these premises, and on the principle that the books of the pre-Christian codex are not an accidental collection, but the record of the gradual unfolding of the kingdom of God in its preparatory stage and of a Christocentric character, all the Messianic rays that appear on the gloomy horizon of the Old Testament, and presage the rising of the Sun of Righteousness and the dawn of the day of salvation, formed the cynosure toward which the eyes of investigation delighted to turn, and did so profitably. The history of the Messianic ideas in the Old Testament, beginning with the Protevangelium of Genesis iii, and culminating in the grand picture of the suffering Servant of Jehovah in Isaiah, the Evangelist of the Old Testament, formed a most interesting and important chapter in theology. The testimony of Moses concerning Christ, as the root of this

later development, was for that reason already a matter of fundamental importance.

Of late, however, matters have changed, in this respect. Not Moses' testimony of Christ, but Christ's testimony of Moses is now *sub judice*. The Pentateuchal Problem, this "burning question," which has come down "like a wolf on the fold" in the theological life of America, has shifted the centre of discussion. The most radical school of Old Testament criticism, the naturalistic and rationalistic clan of Wellhausen, Kuenen, and others, is making a display of its charms in order to fascinate and lead astray the Evangelical theology of the new world. Its fundamental thesis, maintained in the face of a thousand difficulties with a boldness that savors of impudence, is the revolutionary statement that the so-called Priest-Codex, embracing the greater portion of Genesis and Exodus, all of Leviticus and nearly all of Numbers, *i. e.*, all those sections of the law which Jew and Christian have at all times regarded as the very essence of Mosaism, the whole grand Levitical system of religion and worship which is looked upon in the New Testament, especially in the almost systematical presentation in the Epistle to the Hebrews, as the shadow and type of what Christ's words and works were the fulfillment and reality,—that all these portions of the Pentateuch are not Mosaic in origin, but are post-exilic, a fabrication of Ezra or his contemporaries, and are thus not the source and fountain, but the result and culminating point of the political and religious history of the chosen people. The critical Titans of the nineteenth century thus undertake nothing less than to revolutionize the whole Old Testament in religion, worship, cultus, history and life. And when we remember that all these radical results are avowedly based upon the weakest of weak foundations, an *argumentum e silentio*, but are in reality only an offering laid upon the altar of the Moloch of modern intellectual and spiritual life, namely the idea of development, which is slowly but surely devouring the vitals of independence and honesty in the world of thought, we cannot but be surprised at the favor they have found. Because the Levitical laws, which are an ideal system intended to be developed in the course of Israel's history, and the non-fulfillment of whose spirit

and essence in the pre-Christian dispensation was to be the outcome of this development and was thus to be "a schoolmaster unto Christ," did not absolutely govern Israel's life and literature before the captivity, it is argued that such a system had not yet been given. But the actual religious or political condition of a people is never a reliable index of their religion or law, the ideal never finds a faithful counterpart in the real. The same kind of argument would prove that the New Testament, with its clearly enunciated principle of justification by faith alone, did not exist before the days of Luther.

In this shape the Pentateuchal Question, for many decades back and in various forms already a vexed point in the critical schools of Europe, especially of Germany, has been imported and offered to the American Church. Of course this modern wisdom denies *in toto* the Mosaic origin of the books, not only in letter but also in spirit. But just this point, which the "new school" regards an "*überwundener Standtpunkt*,"\* has become the *punctum saliens* in the discussion in our country, the discussion of which again is narrowing down to the question, whether Christ and his Apostles acknowledged the Mosaic authorship of the Pentateuch. Christ's testimony of Moses is thus coming into the foreground as never before. While in the more advanced class of European critics this testimony is ruled out as "irrelevant," and, "critically not permissible," American scholars are not yet sufficiently "advanced" to ignore the authority of Christ and his Apostles in the discussion of even a critical question. While for the former the utterances of the New Testament on this point have only the force of ordinary historical evidence, to be weighed and sifted as evidences drawn from other sources must be, American circles debating this matter concede the infallibility of Christ on this and all other points, and endeavor only to turn the edge of this testi-

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\*Professor Dillmann, the successor of Professor Hengstenberg, in Berlin, but not a follower of Wellhausen, says in the 4 ed. of his Commentary on Genesis, which has just appeared, p. x, that the analysis of the Pentateuch into different documents, and therewith the denial of the authorship to Moses, "is the result of the critical labors of a whole century." It is virtually regarded as an axiom in criticism.

mony away from themselves. *In thesi* they thus recognize his decision as beyond higher appeal. While he is not looked upon as a *Doctor Criticus*, who came into this world to teach the correct principles of Old Testament Isagogics, yet he is acknowledged as a *Doctor Veritatis*, whose words outweigh even the most satisfactory theories and the most searching criticism. In other words our investigators, as a class, endeavor to conduct the examination of the mooted matter in a Christian spirit and from Evangelical principles, ready in their endeavor to find an answer to the Pentateuchal Sphinx, to listen to him who is truth itself. Accordingly between those who maintain the traditional views of the Church, and those who deny to Moses the literal if not the spiritual authorship, in whole or in part, of the five books bearing his name, there is under discussion only the scope and extent of the many direct and indirect references of Christ to the lawgiver in Israel. That the Saviour's testimony vindicates to the Pentateuch its historical character, and sees in the events recorded there not myths and fables, but history and fact, seems to find general assent among our scholars, except in the camp of extreme and sensational critics as represented by *e. g.* Professor Toy and his "fabulous" catechism. But does this testimony cover the Pentateuch also as a literary production, and can it be lawfully used in proof of the Mosaic authorship of the first five books of the Bible. Here the agreement ceases, and we are on debatable ground.

To reach a satisfactory conclusion on this most important matter and learn whether the theology of former days was correct in claiming Christ as a witness to the Mosaic authorship of the Pentateuch, it will be necessary to put under the exegetical microscope the many references of Christ to Moses found in the Gospels. These passages have been catalogued and classified so frequently since there has been an Old Testament question, that it would be a work of supererogation to do so here again. Conservative critics have always found in these passages undeniable evidence that Christ ascribed to Moses the literary authorship of the Pentateuch, and with justice regarded this as one of their sharpest weapons. Traditional exegesis from the days of Christ, virtually without protest, has been declaring this



a settled fact. In fact, the matter was considered so evident that the opponents of new departures in the Isagogics of the Old Testament, from such shrewd ones as Carpzov in his *Introductio*, Leipzig, 1721, down to Hengstenberg and Keil, regarded it as sufficient to prove Christ's standpoint by simply citing the various passages, deeming it unnecessary to add any exegetical apparatus whatever. The German and Holland critics, together with their imitators in France and England, have at least tacitly acknowledged the justice of this claim; at least we are not acquainted with a single sober attempt from that side of the water to undermine this foundation of the traditional views. There it is not regarded by many as a matter of great importance to maintain a position antagonistic to Christ, if only thereby the harmony and consistency of some pet hypothesis is secured. In America, however, those who have been charmed and lulled into carelessness by the siren song of a gaily bedecked theory, are not yet bold enough to take this stand, and hence must endeavor by some other means, fair or foul, to get this serious obstruction out of their way. The method adopted is not novel; it is an old way of defending a new error. It is essentially identical with that which refuses to recognize the doctrine of the Trinity, or the dual natures of Christ in the oneness of person, or the atonement through Christ's death as biblical, because these are not found *ipsissimis verbis* in the sacred records. This remarkable hermeneutical rule has been frequently applied recently, last by Prof. Brown in the *Independent* of February 22. All that he and others before him have demonstrated is, that it is possible, by hook or crook, to put a meaning into these passages which does not convey Christ's acknowledgment that Moses is the author of the Pentateuch; or, rather, to demonstrate that there is no passage in the New Testament which cannot be misconstrued into at least leaving the matter in doubt. Of course this is only an attack on the Church's stronghold; only a negative result is claimed, hence the *onus probandi* still rests with them. But such negative results are far from being satisfactory; truth is positive, and such exegesis is not a witness unto "the whole truth." The facts in the case warrant further conclusions. Even conceding—what, however, we do not

concede—that Christ's words do not explicitly teach the Mosaic origin of the Pentateuch, that the Synagogue and Church were not justifiable in appealing to him for a “thus saith the Lord” testimony, yet therefore the matter need not still be *in suspensio*. Leaving to the readers the perusal of the passages here referred to, we will draw attention to and seek to apply a principle that can be lost sight of only at the risk of dangerous literalism. In order to understand the import of a Scriptural verse or expression, in its whole length and breadth, lawful hermeneutics demands that we must make requisition upon every available aid at our command. Grammar and lexicon alone do not always exhaust the sense of a passage, as little as pure etymology does the meaning of a word. Peculiar relations of time and surrounding circumstances may give a passage a meaning that these ordinary exegetical means entirely fail to reach. Implicitly it may convey a meaning that the words alone or in another connection and combination would not contain. Proper interpretation must unravel the meaning out of the living language of the day, and with all the assistance that history, contemporary literature and thought, and the spiritual status of the people to whom the words were addressed, can give, endeavor to reproduce the idea that the word or words as originally spoken were intended to convey and did convey. The passages containing Christ's words concerning the Pentateuch are so shaped and formulated, that, regarding them in connection with the time in which they were uttered, the audience to whom they were addressed and the peculiar views this audience entertained, and the idea which Christ's words would necessarily convey to these people, they must be considered as endorsing the Mosaic authorship of the first five books of the Bible.

Nothing is historically better attested than that at the time of Christ's pilgrimage the Jews with one accord, whether they were Pharisees or Sadducees or Essenes, Alexandrian or Palestinian, Orthodox or Samaritan, all religiously maintained that Moses, under the inspiration and guidance of God, had written with his own hands the words of the law. For the contemporaries of Christ this thesis had the force of a self-evident truth, and in none of the remains of the literature that clusters around

the first Christian century is the endeavor made in a formal manner to defend this standpoint. The references we find are all given in an incidental manner, chiefly in connection with the defence of the inspired and revealed character of the Pentateuch. The period of legal formalism which commenced with Ezra's zeal had most distinctly pronounced its decision on the authorship of the legal code which formed the basis of its dogmas and ritualism. In Josephus we have quite a number of such incidental testimonies, the most important of which is probably the one found in the well-known passage *Contra Apion*, i, 8, where he gives the compass of the Old Testament Canon, and says of the biblical books: *Καὶ τούτων πέντε μὲν ἐστὶ τὰ Μωυσέως*. However fantastic Philo's allegorical system of exegesis is, and however much he yielded of the essence of Mosaism in order to make it palatable to the philosophical tastes of the Greeks, yet throughout his works he finds in Moses not only the wisest of philosophers but also in the books of the law written by his hand the proof of this claim. Cf. *Vita Mosis*, *passim*. In the Targumim and the Mischna we find the same state of affairs; and probably the best idea of the views of the day on the inspiration and Mosaic authorship of the Pentateuch and the relative acceptance of these two is formulated in *Sanhedrin*, 99 a: "Whosoever says that Moses wrote even a single verse from his own knowledge, is a liar and despises God's Word," Cf. Schürer, N. T. *Zeitgeschichte*, p. 440. Other testimony to this effect could be cited in abundance, but suffice the statement, that all the evidence as to the position of orthodox, and unorthodox Judaism in the days of the Saviour on the literary authorship of their law-book are unanimous in ascribing this to Moses their great lawgiver. And unbiased historical investigation has always acknowledged this result. Bleek, who always cautiously feels his way in the labyrinth of the Pentateuchal Question, says in his *Einleitung in das Alte Testament*, iv. edition, p. 14: "This view [namely that Moses is the author of the Pentateuch] must be considered as generally accepted in the days of Christ and his Apostles; we find express testimony to this effect in Josephus and Philo." It was an article of faith in those days and remains so for the Jews down to our own

times. Cf. on this whole matter the interesting and highly instructive volume of Weber, *System der Altsynagogalen Palästinischen Theologie, Zweite Abtheilung*, p. 78 sqq.

From all the evidence at our command it is clear, that the contemporaries of Christ based the authority of the law not only upon its inspired character, but also, and this to a great extent, upon the fact that Moses the lawgiver was the medium of this revelation and the recorder of the laws revealed to him. And to the authority of this law as a divine revelation Christ repeatedly appeals, and connects these appeals in such a manner with the name of Moses, that his words could not fail to convey the thought that he, too, like those to whom and against whom he spoke, rested this authority upon the Mosaic character of the books. When such expressions as "Book of Moses," (Mark 12:16), "written in the laws of Moses," (Luke 24:44), "Moses and the Prophets," (Luke 16:29, 31), "Moses commanded," (Mark 10:3-5), "Moses suffered you," (Math. 19:8; John 7:22), "Moses said," (Mark 7:10), and the many other similar and like statements again and again fall from Christ's lips, such utterances could not but convey to the minds of his hearers that the Saviour here referred to and maintained the authority of the law as of Mosaic origin, and that it was his intention to impress upon them the importance of this or that legal prescription by reminding them that Moses had spoken and written it. Such words and expressions uttered by Christ meant exactly the same thing that they did when spoken by an ordinary Jewish Rabbi. The idea that Moses was the author of the Pentateuch was a part of the definition of such words and expressions, and this was always connoted by them. As long as Christ in his public instruction made use of them and similar expressions, and for the same purpose that the teachers of the day were accustomed to appeal to them, they necessarily must carry with them the same idea and convey the same thought that they did when uttered by anybody else. In Hillel's or Shammai's instructions they would, as is acknowledged by all fair minded investigators, have been implicitly an acknowledgment of the Mosaic authorship of the Pentateuch; in Christ's instruction, who spoke the same language, addressed

almost the same audiences entertaining the same religious convictions, as that of Hillel and Shammai, these words could have no other meaning. To the minds of his hearers they manifestly did convey this idea, and such they manifestly were intended to convey. It requires but little knowledge of philology and psychology to understand this. The words of Christ must be understood as defined by his age and surroundings, and when regarded in this light they conveyed to his immediate hearers, and hence should convey to us, the knowledge that, as far as the Mosaic authorship of the Pentateuch is concerned, Christ was in harmony with the teachers of his age. He makes use of the same words and expressions that other Rabbis did, hence he conveyed the same idea by such utterances that they did. He could not have hidden under the same words that they used a meaning foreign to the usually accepted one, an idea which such teachers did not express in them. Talleyrand's unprincipled principle, that the object of language is to hide thought, had not yet been invented; and Christ would have been the last to adopt this maxim. The Saviour spoke in the language of the people, in a manner and in terms that they could understand him, not seeking to conceal a higher "gnosticism" under the words and forms in common use. Had he entertained a different view of the origin of Israel's law-book and been convinced that his contemporaries based its authority upon a wrong principle, he would not have hesitated to pronounce against it. He who did not shrink from wounding popular Phariseeism to the quick by exposing its hypocrisy and attacking its central doctrine of self-righteousness, would not have been slow to correct an historical error. True, it was not his sphere to correct the historical blunders of traditional Judaism, should such have existed; but still less was it his sphere by his voice and by his silence to endorse such a blunder if it existed. It is still true what Witsius wrote in answer to Clericus and others, namely that Christ and his Apostles "*fuerunt doctores veritatis, neque passi sunt, sibi per communem ignorantiam aut procerum astum imponi.*" We are thus justified in asserting that, even if Christ did not *explicitly* and in so many words teach the Mosaic ori-

gin of the Pentateuch, he did this *implicitly*, in a manner not to be misunderstood or explained away. Conservative critics and theologians are therefore in the right when they appeal to Christ as a witness to Moses as the writer of the five books bearing his name.

The matter here touched is one of importance, as it seems, from present indications, destined to become the argument that will eventually decide the vexed question for the American Church. The spirit of American theology is quite different from that of critical Europe, and it will never in a like manner delight to revel in the minutiae of *Elohistic* and *Jehovistic* dissections, but will be guided not so much by the details of philology and history as by general theological principles and facts. It is not accidental that the Pentateuchal problem has assumed this shape in our midst. Of course, even the conviction of Christ's endorsement of the Mosaic source of the Pentateuch does not yet answer the question as to the right of analysis into older documents. This can be the case even with Moses as the author, but such a conviction will virtually make the analysis harmless. Be this as it may, the Church over against the attacks of destructive criticism must seek its stronghold in the position of Christ and his Apostles; as long as she stands where they stood she is safe. If she once surrenders this bulwark to the enemy, she has in reality capitulated and the cause for which she contended is lost. It is therefore a matter of congratulation that the New Testament is explicit on this very point.

## ARTICLE II.

## THE LUTHERAN CHURCH IN FRANCE.\*

By PROF. F. V. N. PAINTER, A. M., Roanoke College, Virginia.

In the Reformation of the 16th Century, the figure of Luther stands preëminent. With his ninety-five theses he gave the first impulse to the Reformation; with his voice and pen he was for a long time its controlling spirit. It is not strange, therefore, that he gave name to contemporaneous reformatory movements in other countries than Germany, and that the first reformers of France were called Lutherans. It was not till after the influence of Calvin predominated there that the name Lutheran was supplanted by that of Calvinist or Reformed.

The Lutheran Church, in its distinctive character, had no existence in France before 1648. In that year, the greater part of Alsace, together with the imperial cities of Colmar, Münster, Weissenburg and Landau, in which the Lutheran Church had been exclusively or partly established, was ceded to France by the Peace of Westphalia. In 1681, France acquired the city of Strasburg, and in 1796, the district of Mompelgard. From the gradual consolidation of the congregations of these districts and cities originated the Lutheran Church of France, or, as it is generally called, the Evangelical Church of the Augsburg Confession.

The history of the Lutheran Church in France naturally divides itself into three periods: the first period extends from the Peace of Westphalia to the French Revolution; the second, from the French Revolution to the war of 1870-71; the third, from the Franco-Prussian war down to the present. Each per-

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\*The leading facts in this article have been taken from Herzog's *Real-Encyclopädie* and a large volume entitled: *Recueil de Documents relatifs à la Réorganisation de l'Eglise de la Confession d'Augsbourg et à la Reconstitution de son Enseignement Théologique suivi des Lois, Règlements et Rapports les plus importants qui ont été publiés depuis l'an X sur ces matières* par W. Jackson. Paris, 1881.

iod has brought peculiar tribulations; and upon the whole, the history which we are about to trace presents the touching spectacle of an heroic struggle in the presence of almost hopeless discouragements.

#### FIRST PERIOD.

The successive treaties by which the two districts and several imperial cities mentioned above were ceded to France, secured the Lutherans religious freedom. These treaties, placing the wholesome restraints of fear upon Louis XIV, shielded the Lutherans of France from the atrocious persecutions suffered by the Calvinists in connection with the revocation of the Edict of Nantes. But it was beyond the power of these treaties to change the heart of the proud and bigoted king. As we learn from his *Memoirs* written in 1670, it was his settled purpose gradually to undermine Protestantism and thus exterminate it from his dominions. Though in the fanatical bigotry of a later period he adopted violent measures of suppression against the Reformed Church, in regard to the Lutheran Church he consistently adhered to a policy of petty and unobtrusive yet relentless persecution. Royal favors were withheld from adherents of the Augsburg Confession; their civil and religious privileges were restricted; apostates from that faith were welcomed and rewarded. Public worship was suppressed in places where two-thirds of the population were Catholics. The same insidious policy was adopted by the successors of Louis XIV; and that it was not without results is testified by the fact that more than sixty congregations were driven into the Romish Church. Thus, for more than a hundred years after its establishment in France, the Lutheran Church suffered persecution from an absolute and intolerant government. That it survived evinces no small degree of vitality.

#### SECOND PERIOD.

During the preceding period, freedom of conscience was not recognized as one of the natural rights of man. It was in the province of the king to invade the sacred domain of conscience. One of the specifications in the coronation oath was the extermination of heretics. The eloquent Bossuet, giving expression



to the views of the Roman Catholic Church, makes it the duty of princes to destroy false religions in the state. From time to time in the period just examined, the Romish clergy were openly or secretly clamorous for the use of the most vigorous suppressive measures against Protestants. But with the French Revolution dawned a new era for the Protestant portion of France. The reigning philosophy, as well as the American Revolution, led the French people to a clear recognition of the rights of man. Accordingly, the National Assembly of 1789 removed the political disabilities resting upon Protestants, and accorded equal rights to all religious denominations.

This large, modern religious toleration was not at once allowed to produce its legitimate fruits. The revolutionary movement soon ran into the wildest excesses. Already in 1790, the National Assembly ordered the seizure and confiscation of ecclesiastical property, from which, out of respect to the treaties already alluded to, the Lutheran Church was exempted. The Reign of Terror set in; and to its insane tyranny and crime the Lutheran Church, in common with the other religious bodies of France, fell a victim. Religious services were prohibited; churches were appropriated to profane uses; the sacred vessels were seized; and pastors were summoned to abjure their faith on pain of imprisonment or death. At length in 1795, the National Convention, believing that the moral restraints of religion are salutary in a nation, put an end to these horrible outrages by a decree declaring that no one should be disturbed in the exercise of his religious faith. At the same time, it resolved to make no grants for the support of any ecclesiastical organization. Thus, bleeding from the wounds received during the Reign of Terror, and cut off from the support previously extended by the government, the Lutheran Church was in a truly lamentable condition.

Relief came in 1802. Bonaparte, as First Consul, directed his energies to the suppression of anarchy and the establishment of order. He desired to conciliate the clergy, in whom he recognized a formidable power; he realized also that religion is the strongest support of morality; accordingly, he signed a concordat with the Pope, and gave to the two Protestant

churches a new constitution and a yearly grant from the public treasury. The leading features of this new constitution were as follows: No one but a Frenchman could become a minister; neither congregations nor ministers were allowed to have relations with a foreign power; the Consul and the Republic were to be regularly prayed for; no doctrinal decision or confession of faith could be published without the sanction of the government; seminaries were allowed for the education of the ministry, the professors being appointed by the First Consul. These were general regulations, referring to the Reformed, as well as to the Lutheran Church.

The particular organization of the Lutheran Church embraced pastors, Local Consistories, Inspections and General Consistories. The Local Consistory, which had the care of 6000 souls, whether in one or several parishes, was composed of the pastor or pastors and from six to twelve laymen chosen from the highest tax-payers. Five Consistories constituted the territory of an Inspection. An Inspection was composed of the minister and a lay delegate from each congregation within the bounds of the inspection district; it could not assemble without the permission of the government and the presence of a prefect or his representative. Each Inspection chose two laymen, and a minister who, with the title of Inspector, held office, as well as his lay associates, for life. His election was to be confirmed by the First Consul. He had the right of visitation, and saw to the maintenance of good order in the individual churches. The highest judicatory was the General Consistory, which consisted of a lay president, two clerical inspectors, all chosen by the First Consul, and a delegate from each Inspection. The General Consistory was subject to the same restrictions in regard to meeting as the Inspections. There were three General Consistories, located respectively at Strasburg, Mayence and Cologne. An important committee called the Directory, composed of a president (the elder of the two Inspectors) three laymen, of whom one was named by the First Consul, represented the General Consistory in the interval of its sessions.

Such was the constitution, consisting of presbyterial, episcopal and German consistorial elements, given the Lutheran

Church by Bonaparte. Political events led to the disorganization of the General Consistories of Mayence and Cologne. This constitution, though borrowing its leading features from the original organization of the Lutheran Church in France, was an improvement upon anything the Church had previously enjoyed, and it was generally received with great favor. Yet the defects of this constitution, which are indeed perceptible at a glance, were soon keenly felt in the practical workings of the Church. The Local Consistory being the lowest judicatory, there was no provision made for an official body to supervise the interests of the individual congregations. So pressing became the need of such bodies that they were organized, in spite of the silence of the law, under the name of Presbyterial Councils. The property qualification for membership in the Local Consistories is foreign to the spirit of the Church. The large appointing power conferred upon the First Consul and the restrictions placed upon the governing boards in regard to assembling, interfered with the autonomy of the Church. The life tenure of the Inspectors and members of the General Consistory, as well as the preponderance of the lay over the clerical element in the supreme judicatory and in the Directory, gave rise to increasing dissatisfaction. Only an opportunity was wanting for the Church to demand a change.

But the desired opportunity was slow to present itself. From the time this celebrated constitution was given the Church till 1852, no important change was effected. Its defects remained without remedy. The Consulate and Empire were too much occupied with ambitious schemes and the rapid succession of stupendous events. The Bourbon Restoration, with its reactionary policy and fanatical attachment to the Romish Church was unfavorable to the Protestant cause. After the Revolution of 1830, several efforts were made to effect the desired reforms in the Constitution of 1802; but partly from the want of agreement among the several governing bodies of the Church, and partly from the indifference of the government, these efforts were unsuccessful. Notwithstanding these discouragements, the Lutheran Church, fearing the introduction of dissensions and divisions, gave but little sympathy to a part of the Reformed

Church that was active at this time in advocating the complete separation of Church and State as a remedy for existing evils.

Finally the Revolution of 1848, with its watch-word of liberty, equality, fraternity, suddenly burst forth. The Lutheran Church believed that the time to secure a new constitution had come. The Directory, which had become unpopular through its indifference and opposition to the general feeling of the Church, was forced to resign. With the permission of the government, a General Convention, composed of delegates from the several Local Consistories in the ratio of two laymen to one minister, met at Strasburg for the purpose of drafting a new constitution. Its work was successfully accomplished. The Constitution prepared by this Convention provided for Presbyterial Councils to be chosen by the individual congregations; for Local Consistories proceeding from the Presbyterial Councils and having the right to elect their presidents; for Inspectors, who were not, however, to be chosen for life; for an enlarged General Consistory to be renewed from time to time and formed exclusively by the Church; and for a Directory whose president was to be appointed by the government. This proposed Constitution, as will be seen, while retaining the different judicatories, eliminated the objectionable features of the organization of 1802. Unfortunately for the Church, this admirable Constitution was never to become law.

The Revolution, with its excesses and bloodshed, ran its course. Order was at length restored; and Louis Napoleon, by an overwhelming majority, was elected President of the French Republic. Secretly cherishing, no doubt, the design of re-establishing the Empire of his illustrious uncle, he sought to remove, as rapidly as possible, the traces of the Revolution. In 1850, acting under the old organic law, he established the Directory again, and convoked a General Consistory to consider the constitution proposed by the Strasburg convention. But before the General Consistory completed its deliberations, Louis Napoleon, by a bold but unscrupulous act of usurpation, seized the reins of government; and in the exercise of the dictatorial powers thus unlawfully acquired, he startled the Lutheran and Reformed Churches by unexpectedly promulgating in 1852 a decree for

their reorganization. The constitution imposed upon the Lutheran Church by this decree made a few concessions; but, in general, it was a re-affirmation of the law of 1802, and retained the same or similar defects. It provided for presbyterial councils, to be elected by general suffrage, and for local consistories, to be composed of the presbyterial councils within a consistorial district. The inspectors, instead being chosen by the inspectors as in the former constitution, were appointed by the government and held office for life. The Superior Consistory, as the highest judicatory was now called, was composed of all the inspections, a president and a layman appointed by the government, two lay delegates from each inspection district and a representative of the Theological Seminary, all holding office for life. The Directory, with enlarged powers and life-long tenure of office, was retained.

The features of this organization which gave the Church great dissatisfaction will be seen on comparing it with the constitution prepared by the General Convention at Strasburg. The wishes of the Church were fulfilled in regard to Presbyterial Councils, Local Consistories and increased membership of the Superior Consistory; but in regard to life appointments, the preponderance of the lay over the clerical element, and the appointing power of the government, they were totally disregarded. Thus by the arbitrary act of a usurping dictator, the Lutheran Church, at a time of lively hope, suddenly saw itself deprived of the reforms desired for half a century, and forced to carry for a long term of years the heavy burden of a fettered organization. And when at last, after patient waiting for more than a quarter of a century, relief came, it was obtained through an almost overwhelming disaster.

In concluding our examination of the second period, it only remains to indicate one or two other important facts relating to the outward life of the Church. In 1814, the Roman Catholic religion was made the religion of the state; and though religious freedom was granted the Protestants by law, they were still subjected by fanatical Romanists to annoyance and persecution. In the Revolution of 1830, the Catholic religion was declared to

be, not the state religion, but the religion of the majority of Frenchmen. In the Republican constitution of 1848 and the imperial constitution of 1852, no reference is made to the subject of religion; but the attachment of Napoleon III. to the Roman Church is well known, and gave rise to civil enactments unfavorable to Protestantism. A provision in the Code Napoleon, prepared in 1803, seriously interfered with religious freedom and placed grievous obstacles in the way of the Protestant churches. According to this provision, no assembly of more than twenty persons could regularly meet for religious, literary, political or other purposes without previously obtaining the consent of the civil authorities, who had it in their power to impose any conditions or restrictions whatever. Catholic officials frequently abused this power. In 1848, the Minister of Public Worship construed this provision as not applying to assemblies for religious worship. But in 1852, Louis Napoleon removed all ambiguity from the law by extending the provision to all public gatherings.

Notwithstanding these obstacles and discouragements, the Lutheran Church of France had reached, at the close of this period, its highest development. It embraced 44 Local Consistories, 233 parishes, 271 ministers besides auxiliary pastors and a population of 305,000 souls. It possessed an admirable Theological Seminary with ten chairs at Strasburg and an annual income of \$50,000 from the St. Thomas endowment, and five professors in the Theological Faculty of the same city. It received from the government an annual appropriation of about \$90,000. The next period will exhibit to us the sad wrecking of this prosperity.

#### THIRD PERIOD.

Through an abuse of his absolute power, Napoleon III. lost his popularity. The Republicans were constantly gaining influence and power. He felt his throne beginning to totter. In order to regain the forfeited confidence and support of his people through brilliant military achievements, he ill-advisedly precipitated the war with Prussia in 1870. He staked all upon one stupendous game, and lost. His stricken people, after demanding his abdication and the reestablishment of the Republic,

were forced to sue for peace. One of the conditions imposed by the inexorable Bismarck was the cession of Alsace and Lorraine to Germany—districts that had been in possession of France for more than two hundred years. The loss of these districts was even heavier for the Lutheran Church than for France. It lost its Seminary and endowment, its Faculty of Theology, its Superior Consistory and Directory, and nearly three-fourths of its membership. Staggering under this heavy blow, the Lutherans of France once more proceeded with sad hearts to the work of reorganizing the Church, and suffered again humiliating tribulations growing out of the indifference or hostility of the government.

The 23d of July, 1872, the inspections of Montbeliard and Paris met as a synod in the latter city and proceeded to draft a new constitution. The meeting was harmonious and accomplished its work with remarkable expedition. The new constitution, modeled to some extent after the constitution of 1802 and 1852, was then submitted to the government for approval. After lying in the hands of the Minister of Public Worship for six years, it was finally brought before the National Assembly, and with a few unimportant modifications was adopted, and promulgated as law by President Grévy in August 1879.

Some of the leading features of the new constitution will now be indicated. The several governing bodies authorized are pastors, clerical inspectors, presbyterial councils, consistories, particular synods and a general synod. A pastor must be French or of French origin, twenty-five years old and have the diploma of Bachelor in Theology. The clerical inspectors, who are elected by the particular synods for a period of nine years, are charged with the ordination and installation of pastors, the dedication of churches, the supervision of the pastors and congregations within the bounds of the synod, and the regular visitation of the different pastorates. They make a yearly report to their synods. Each church has a Presbyterial Council composed of the pastor or pastors, and not less than eight lay members elected by the congregation for a term of three years. The consistory is composed of all the pastors of a consistorial district and twice as many laymen chosen by the Presbyterial Coun-



cils. The lay members hold office for three years. Several consistorial districts constitute the territory of a Particular Synod. This Synod is composed of all the members of the consistories within its bounds. It meets once a year; and during the interval of its meetings, it is represented by an Executive Committee. The General Synod is composed of two Inspectors who are members *ex officio*, eleven ministers and twenty-two laymen elected by the Particular Synods, and a delegate from the Theological Faculty. It meets at least once every three years. It has an Executive Committee which is the medium of communication with the government.

Comparing this constitution with the previous one, we see the following differences: In place of Inspections, there are now Particular Synods; in place of the Superior Consistory, the General Synod; in place of the Directory, the Executive Committees of the Particular and General Synods. Life tenure of office is abolished. The new constitution is purely elective, no part of the governing boards being appointed by the government. This constitution leaves nothing to be desired; and the Lutheran Church of France, so far as its organization is concerned, is untrammelled in the work of its extension.

Hitherto we have been chiefly concerned with the external relations of the Church; it is now necessary to take a brief survey of its inner life. Unfortunately we see no rich spiritual life issuing from its many tribulations. After the Revolution of 1789, the Church had fallen into a state of spiritual lethargy. A general indifference prevailed, both as to faith and practice. The constitution of 1802, by relieving the pastors and congregations of all care in regard to the support of the Church, had a tendency to intensify the spiritual coldness. A change occurred, however, about the year 1820 through the agency of Methodist evangelists from England. Their searching preaching at various points awakened the whole Protestant Church of France to a new life. This awakening manifested itself particularly in quickened missionary and benevolent enterprises, though it sometimes led to separation from the state churches, and developed a spirit of intolerance. At present the Lutheran Church is supporting several benevolent institutions and carry-



ing forward an extensive home mission work without any specially encouraging success. Public service is conducted according to a full liturgy, which has been in use since the year 1844.

The Lutheran Church of France represents a liberal type of Lutheranism—perhaps too liberal. Its doctrinal position is indicated in the preface of the constitution prepared by the synod of 1872 in the following language: "The Synod, true to the principles of faith and liberty upon which the Reformers founded our Church, proclaims the sovereign authority of the Holy Scriptures in matters of faith, and maintains as the basis of its legal constitution the Augsburg Confession." In the former part of the present century, the Church was to some extent infected with rationalism. A strict and exclusive tendency, led some years ago by pastor Horning, of Strasburg, has fortunately had but a small following. The Lutheran Church maintains cordial relations with the Reformed Church, and for more than fifty years the question of organic union has repeatedly been discussed in the official bodies of both communions. In Algeria this union has already been effected; but in France it will probably not take place for a long time, as the Lutherans are very reluctant to give up their independent existence. The present strength of the Lutheran Church there justifies its continued independent organization. The statistics are as follows: One General Synod, two Particular Synods (the Synod of Paris and the Synod of Montbeliard), nine Consistories, including three mixed Consistories of Algeria and Spain, a Seminary and a Faculty of Theology of four professors at Paris, 84 ministers besides auxiliary pastors, and a population of 80,000. In Paris there are nineteen pastors, including six auxiliaries, thirteen churches, thirty-one schools, and a Lutheran population of 30,000.

For the future, the outlook of the Lutheran Church in France is not particularly hopeful. The government is gradually becoming more parsimonious in its appropriations. Infidelity, especially in the form of a vapory deism, permeates the more intelligent classes. An impenetrable indifference characterizes the masses. French character itself, with its weak moral consciousness and its vivacious and unreliable superficiality, does

not afford a fruitful soil for the reception of the Gospel. Though free from outward persecution, the Lutheran Church of France must still continue the heroic struggle which for more than two hundred years has been its leading characteristic and crowning glory.

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### ARTICLE III.

#### WHAT CONSTITUTES THE CONFESSION OF CHRIST?\*

By REV. W. H. LUCKENBACH, A. M., Germantown, N. Y.

The discussion of this query involves interests of great magnitude. If the destiny of the soul hinges on the relation it sustains to the Christ of God, it is of infinite moment to learn what that relation is, or must be, in order to salvation. The discovery of error, touching this matter, should fill every thoughtful person with grave apprehensions.

It is not wise, or safe, to rely on *opinion* as determining what the relation is that we sustain to the Christ. The "I think" and "I don't think" of common talk are not unbecoming, or presumptuous, as touching religious truths which are but dimly outlined in Scripture,—truths which pass before the mind as mysteriously as the spirit which passed before Eliphaz, in his dreams. These are legitimate subjects of reasoning, concerning which, therefore, a diversity of views is not disallowed by Scripture, or is not inconsistent with the faith that pleases God and saves the soul. Not being so distinctly revealed as to admit of but one obvious interpretation, it can hardly be supposed that they were divinely intended to be universally accepted as articles of faith essential to the true confession of Christ. They are the primitive material which God puts before us more to stimulate us to deep inquiry into spiritual phenomena,—a duty to which the "natural man" is very indifferent,—than to command from us a common, unvarying and unquestioning belief of them. If, by reasoning, by analogy, by comparison with other and clearer revelations, and deductions from other scrip-

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tures, we approximate an adequate conception of these mysterious and, hence, debatable truths, to our mind, the purpose for which they obscurely appear here and there in the volume of inspiration is accomplished,—a volume which would lose half its interest to the inquiring mind if it contained no mysteries, and would find no readers were it all mysteries.

But religious truths here recorded in terms which admit of but one true sense,—and these are the most important, since it will be found on examination that they are such as intimately concern the well-being of the human soul,—are not matters of opinion. There being nothing in them so mysterious, or ambiguous, as to necessitate severely critical analysis, in order to ascertain their meaning and requirements, conjecture and speculation concerning them are, therefore, inadmissible. As they are matters of fact they forbid differences of opinion about them, although quite different and admissible may be our modes of expressing the single sense attaching to them. To make a positive declaration, statement, or command of Scripture mean more or less than its plain, simple language teaches, is folly more dangerous than that of the Roman emperor who removed the head from a statue of Jupiter and put a model of his own in its place. Reverently recognizing as well God's sovereignty as his grace in his economy of redemption, we should deem it a not less sufficient than final answer to every suggested theory of salvation which men find more agreeable to the carnal mind than his own revealed method, that "thus saith the Lord." In the present age of much loose thought, touching religious duty, and of boasted professions of liberty, not less of moral conduct than of thought itself, it is particularly appropriate and timely, that all minds, whether counted *in* the Church or *out* of it, should be warned against false views of what constitutes the moral excellence which unquestionably engages the favor of God. To all teaching which represents it as more easy of attainment, or which sets forth true Christian character as less marked and distinctive than the New Testament pictures it, there must be heroically opposed the plain and uncompromising instructions of our great Exemplar, and the direct and unequivocal exhortations of his inspired apostles. It is cer-

tainly incurring a great risk to attempt to accommodate the letter and spirit of gospel truth to our own personal inclinations and predilections instead of accommodating ourselves honestly and persistently to its requirements. It exposes one to the wrath threatened at the close of the canon of revelation, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," (Rev. 22 : 18, 19).

We make these preliminary remarks, not as apologizing for but as justifying the views that we shall express, in attempting to resolve the query submitted to us,—views which may invalidate the Christian confession of not a few church members, and expose the sophistry of the notion of many non-professors, that they can be, or become, as good Christians without as within the pale of the Church. To insist imperatively upon the observance of the conditions which Scripture plainly demands of them who would be known as Christians, and of them who, though not professors of Christ, yet rate themselves as being equal to the average church member, is not dogmatism. "To the law and to the testimony ; if we speak not according to this word, it is because there is no light in us," (Isa. 8 : 20).

Now, the Confession of Christ pre-supposes some things, and enjoins others. All that it includes and requires may be presented under one general and two particular propositions, viz.:

I. *It Pre-supposes the Knowledge and Belief of Christian Truth.*

II. *It Pre-supposes all the inward Experience of divine things which issues from the Effectual Knowledge and Belief of Christian Truth.*

III. *It Enjoins certain well-defined outward things as signs, proofs, or evidences of Christian character.*

First, then, the general proposition, that

I. IT PRE-SUPPOSES THE KNOWLEDGE AND BELIEF OF CHRISTIAN TRUTH.

One who is ignorant of Christ cannot become a Christian till

he acquires a sufficient knowledge of his teachings to induce belief in them, and to prompt the desire to confess his name. He must first know Christ before he can believe in him; and he must both know and sincerely believe in him before he can so observe Christ's commands and instructions as to be entitled to the name "Christian."

A born idiot cannot become a Christian, by reason of his mental incompetency to apprehend Christian truth.

An infant cannot be, or become, a Christian *de facto*, in the sense that we are attempting to elucidate, so long as his mental and moral powers are not sufficiently developed to understand the Gospel. As ecclesiastical law, by authority of Scripture, confers upon him this distinction on his reception into the Church by the sacrament of baptism, he is, therefore, *de jure* entitled to it, though mentally incompetent as yet to fulfil such conditions of discipleship as, observed in more mature life, will make him a Christian *de facto*.

Of the salvability of dying persons who hitherto were thus physically unable to comply with such conditions of salvation as are obligatory on those who are consciously in possession of mental and moral faculties none can entertain a reasonable doubt. It is assured by our Lord in the general law which he announced as an appropriate conclusion to his parable of the steward, (Luke 12 : 48).

Now, knowledge and belief are prerequisite to the development of any special type of character. No man ever became a sculptor who did not believe, that, by mastering the principles of the art of sculpture, he could acquire distinction as such. No man ever became a statesman, to whom the science of government was unknown, and who had no belief that he could acquire it. The man who attempts to write a book without a clear, definite knowledge of his subject, and the inspiration arising from the belief that he can do it, may produce a 12mo. medley of *some* sense and much more nonsense, but he will hardly acquire the merited distinction of an author. One who is ignorant of the mechanical arts may wish that he were a master-builder, but if he knows no more of the science of architecture

than the use of the hammer and the saw he may successfully superintend the construction of a pig-sty but not of a cathedral. It is his knowledge of elocutionary arts and the stimulus it imparts to his faith in them that make the orator. It is his faith and proficiency in the principles of his favorite science that make the philosopher. The lawyer is supposed to know all about the nature, requirements and uses of law; the physician is employed as knowing all about the substances which he prescribes for the cure of diseases. The position, indeed, is almost self-evident,—too plain, at all events, to require very lengthy proof and varied illustration,—that knowledge and belief are prerequisite to the attainment of any distinctive type of character.

The Christian character is not an exception to this rule. Indeed, it is not only not exceptional, in this general view of the conditions of acquiring it, but it presents certain features which make it specially significant, elevating it, in fact, above any other type to which man has ever aspired. Whoever truly claims it says, in effect, to all the unchristian world, that he differs from it, and that he intends to make the difference still more distinct and visible, in spirit, in temper, in conversation, in deportment, in his hopes, his fears, his joys,—in his inner state and in his outer life; in short, he confesses that he is aiming to be "made like unto the Son of God," (Heb. 7 : 3), a high and holy ambition which is of supernatural, or heavenly origin. He thus ranks himself with the "peculiar people" whom, as St. Paul states, it was Christ's purpose to "purify unto himself," (Ti. 2 : 14). Since it is not a heritage of which one may come into possession either by natural or ecclesiastical descent, like a thousand other treasures of infinitely less value, genuine Christian character must be acquired by personal effort and experience of the means divinely revealed to this end. As its excellencies never appear as naturally as fruit gathers upon and depends from the branches of a tree, he who would be both accepted of God and recognized in the world as deserving the character cannot realize his aim without personally complying with the terms on which the Gospel bases its attainment. The peculiarities of the uncommon character,—uncommon, in that it does not belong to the great mass of mankind but to a com-

paratively small fractional part of the race,—implies a strong obligation on their part who lay claim to it to know why, in distinction from the whole unchristian world about them, *they* should be called “Christians.”

Any special name, or title, assumed or appropriated by one and another, in addition to or besides their patronymic, implies the knowledge, belief and observance of certain things which distinguish them who are known by it from other people. Ancient scholars called themselves by the name of the master or founder of the schools of learning which they attended. The names Pythagorean, Epicurean, Platonist, and others that need not be mentioned, mean certain persons who embraced the sentiments, submitted to the institutions, and imitated the example respectively of Pythagoras, Epicurus, and Plato. In like manner the term “Christian” implies on their part who are known by it, hearty, unhesitating belief of Christian truth, willing acceptance of Christ in all his offices, conscientious and constant devotion to his service, and imitation of his example. To profess Christ without believing his Gospel is hypocrisy. To believe his Gospel without professing it, is cowardice. To believe and profess it without examination is absurd. Aaron never burned incense upon the altar without first lighting the lamps.

It is a fact unwillingly conceded by every observant pastor, that very many of the avowed Christians of the day know too little of the truth which they profess to believe. It is but a *modicum* of gospel knowledge, and a very indifferent observance of gospel duties on which they rest their claim to Christian character. Ask them the simplest questions, touching the Christianity of their religion, and, though able to express their ideas clearly and intelligently on many other topics with which they are familiar, yet on this which should most engage their thought as being witnesses to the world of the divine origin of Christian truth, you will be answered either in monosyllables, or at best with but confused words. That they are not “ready always to give an answer to every man that asketh them (you) a reason of the hope that is in them (you), (1 Pet. 3 : 15), is owing to their culpable neglect of such apostolic counsel as “add to your faith \* \* knowledge,” (2 Pet. 1 : 5), and “grow in



grace, and in the knowledge of our Lord and Saviour Jesus Christ." (2 Pet. 3 : 18).

Are such persons *truly* confessing? Let such excuses be offered for them as any indifferent understanding of the obligations of Christian life may suggest, yet it is still true, as Lord Bacon has said, that "a man is but what he knoweth."

But, omitting much that might be offered under our first general, let us turn to the first of our two particular propositions, touching the confession of Christ, viz., that

II. IT PRE-SUPPOSES ALL THE INWARD EXPERIENCE OF DIVINE THINGS WHICH ISSUES FROM THE EFFECTUAL KNOWLEDGE AND BELIEF, OR RECEPTION, OF CHRISTIAN TRUTH.

There is a reception of the Gospel which is *per se* indispensable to Christian discipleship, but is non-effectual in many instances, in that it does not Christianize the moral and spiritual nature. It is simply and only a mental operation. Occasionally, or even statedly, present to hear it, the individual assents to the truthfulness of the Gospel. He denies neither its historical facts nor its doctrinal truths. He contradicts nothing that it teaches, and probably if some one ventured a denial in his presence of any thing it sets forth, he would even attempt a vindication of that thing. He not only does not stubbornly ignore its precepts, but he even observes to some extent the moralities it enjoins. He manifests no open hostility but is friendly and respectful towards it. He even gives of his substance for its support and extension in the earth. In many respects he is very like the true disciple of Christ. Perhaps he counts himself a real believer, and would resent the charge of not being a Christian. There being seemingly but little for him to believe and to do, in order to his complete identification with the body of Christ's true confessors, it may seem arbitrary and severe on our part not to omit, at least, that he is equal to them, if not to include him as being one of them.

But loyalty to the Gospel compels us to draw the line distinctly between the *quasi* and the real believer in Christ. If what we have uttered describes substantially the limited effect which the Gospel has had on not an inconsiderable portion of



the professing Christians of the day, though they may have been avowed church-members for years; and if to insist on a deep, conscious sense of its regenerative power as proof of its effectual reception is, in effect, to identify them with the great mass of the unconverted without the pale of the Church, the complaint of strictness, if any are disposed to make it, should be lodged, not against us, but against the very Gospel which they profess. It is uncompromising in its requirements. Nor is it unfortunate for us that it will not accommodate itself to our easy notions of what constitutes a state of grace. If it allowed any diversity of views on the conditions of salvation; if it sanctioned one and another loose interpretation of its enjoined duties, or were not as unyielding in its requisitions as we find it, it would be practically useless as a standard by which to determine our fitness to be saved. Conveniently allowing thus every man to frame a Gospel for himself, this which we preach as being of divine authority, and as our "only rule of faith and practice," would soon be utterly and universally ignored. That its claims to our unquestioning obedience *are* absolute and immutable is a fact which, though not agreeable to the carnal mind, so boastful of its freedom to think as it pleases, is nevertheless a blessing for which we cannot be too thankful. It is a happy thing, indeed, that God has not left each one to determine for himself "what" he shall "do to be saved."

We need not apologize then for the assertion, that where there is no reception of the Gospel more than we have above described,—no process of transformation, or renewal, of the soul, answering to the specific end so frequently and distinctly stated in the Gospel, there is no true, saving confession of Christ. This is the grand, distinguishing proof of its divinity, since the Holy Spirit alone, taking the things of Christ and applying them to the needs of the penitent soul, can accomplish it. Not to be anxious, and to seek, for this regeneration of the inner man, but to rely on something else as being equivalent to it, is a dangerous error,—an error which, if at all, is *least* excusable in such unrenewed professors of Christ as have heard his word, perhaps a hundred times in their life, "*Ye must be born again,*" (John 3 : 7). Though an integral element of the Christian

character thus supernaturally begotten, yet to regard morality alone as constituting regeneration is as absurd as to hold, that a part of a man, say his external, visible form, is equal to his whole being. Though a public avowal of him by uniting with the Church is a duty necessarily included in the true confession of Christ yet in all real instances of the new, or second birth, it is but the *result* of, and not regeneration itself. In short, there is absolutely nothing equivalent to this work of grace in the soul, or that may be substituted in its place. He who acts upon any theory of salvation that does not make it of the first importance "entereth not by the door into the sheepfold,"—the mystical church,—but "climbeth up some other way." And if he actually teaches others that salvation is possible without it, because he strips the divine mode of its most distinguishing feature, "The same is a thief and a robber," (John. 10 : 1.)

Now, there are several prominent features of this divine work in the soul which make the difference between the real and the *quasi* confessor of Christ as clear as it is real. Of two members of the Church equally receptive of the Gospel, in the sense of the concurrence of the reason, the judgment, and the understanding, or of mere intellectual assent, if one of them by the rule of Scripture truly confesses Him, and the other does not, it is because the one has been, and still is, while the other is not, the subject of

(a.) *Spiritual awakening and enlightenment.* Not in contradistinction but superaddition to mere mental interest and illumination. That mere rational appreciation of the Gospel may be markedly evinced where there is no spiritual life, the individual being, in scripture phraseology, "dead in trespasses and sin," is a statement of the truthfulness of which every minister might mention many illustrations. Some of the finest ascriptions of merit to the person, the mission, the character, the sufferings, the death of Christ, and to his religion, have fallen from the lips of men of the highest intellectual culture who, nevertheless, were as spiritually ignorant of the power of his Gospel as unevangelized Hottentots. Here and there from the writings of men who were acknowledged intellectual giants there might be gleaned enough most brilliant testimonies to the truth of the

Gospel to fill a large volume, and yet, strange as it may appear, those men were either avowed infidels, or, for reasons better known to themselves than to us, they never permitted it to induct them into a salvable condition. Goethe, the German poet-rationalist, "expressed the conviction that the human mind, no matter how much it may advance in intellectual culture, and in the extent and depth of the knowledge of nature, will never transcend the height and culture of Christianity as it shines and glows in the canonical gospels." Strauss said "that Jesus represents in the sphere of religion the culminating point beyond which posterity can never go, yea, which it cannot even equal,—that he remains the highest model of religion within the reach of our thought, and that no personal piety is possible without his presence in the heart." Renan said, "Whatever may be the surprises of the future Jesus will never be surpassed, his worship will grow young without ceasing. His legend will call forth tears without end. His sufferings will melt the noblest hearts. All ages will proclaim that among the sons of men there is none born greater than Jesus." Were it not too lengthy we might also quote Rosseau's magnificent eulogy of the character of Jesus, as given in Horne's *Introduction to the Study of the Scriptures*,—a production which one critic pronounces "surpassingly beautiful and eloquent," and in which is found that infidel's well-known exclamation, "Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God!" We might reproduce, too, Napoleon's splendid tribute to Christ, when in exile at St. Helena, as given in Liddon's *Bampton Lectures*, and other equally remarkable testimonies to the divinity, character, and blessed results of the Gospel, but we have sufficiently illustrated our point, that the highest intellectual enlightenment, touching the Gospel, may be, and in a thousand instances *is*, found where there is no soul-illumination, no spiritual awakening to the specific end it contemplates.

Whoever reads the Gospel attentively cannot but discover, that there is a life spiritual distinct from, yet by certain divine means superadded to, or joined with our natural life. As in the visible world without there are many things which merely *are*, but do not *live*, so in the invisible world within us there is a

spirit which merely *is*, and does not and cannot *live*, till the great Eternal Spirit,—the infinite source of all life—warms it into active being. Indeed this “spirit” in sinful, unregenerate man is in such an inactive, lifeless condition, that it can scarcely be said to *exist* at all. So that when vitality, on the power to act, is infused into it by the Holy Ghost in the mysterious process of regeneration, the person in whom this work is wrought is actually called by the Creator himself a “*new man*,” or a “*new creature*.” The process is termed a *new birth*. And the spiritual life thenceforth realized is represented as having its infancy, youth, and manhood. Growth and development are attributed to it, precisely as to the physical man. Where this new life is wanting mere outward, formal confession of Christ, however rigidly it observes the visible duties belonging to it, is of no avail to one's salvation. Where this experience is *not* wanting, in no manner whatever does it evince the supernatural power producing it more clearly and convincingly than in

(*b*). *Conviction of Sin*. This in itself demonstrates the Spirit's enlightenment of the soul, touching its fallen, depraved and dangerous condition. For it is not the suggestion, or dictate, of natural reason. It is not induced by any inherent sense of guiltiness, or any processes of thought independent of divine revelation. A most conclusive evidence, that a power superior to the nature that actuates man,—a power out of, or beyond himself,—is affecting him, appears when he begins to feel condemned for sin. Prior to this experience his habit is, not to disown it as derogatory both to the divine Being for whose glory he was created, and to himself as having been intended to assimilate more and more into the divine likeness of holiness, but to palliate or excuse it by one thing or another that may seem like a justification. If the sinner's depraved nature could of itself induce in him a clear, adequate sense of the exceeding guiltiness of sin, its competency to do this would certainly have been proved at the very beginning of sin in man. Yet the first sinner, Adam, though apparently ashamed of it, manifested no sense of the magnitude or enormity of his sin. His immediate response on being charged with it was, not an honest confession of guilt and a plea for mercy, or some answer expressing self-

condemnation, but an attempted defence of it. He essayed to relieve himself of responsibility by blaming two other parties, one of which was his Maker himself. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat," (Gen. 3: 12). And from that time to the present, Adam's mode of dealing with sin, not condemning one's self for it, or repenting of it, but extenuating and often even defending it, has been universally characteristic of "the natural man." "A piece of brass may as easily melt," says Dr. South, "or a flint be water itself, as the heart of man, by any innate power of its own, resolve itself into a penitential humiliation. If God does not, by an immediate blow of his omnipotence, strike the rock, these waters will never gush out. The Spirit blows where it listeth, and if that blows not, these showers will never fall."

But time forbids us to present many other thoughts touching the conviction of sin, as a distinguishing evidence of divine enlightenment. Nor can we offer more than mere hints, or suggestions, or other particulars of the difference between one who scripturally confesses Christ and one who is a Christian only professionally. One of these, immediately following,—indeed, identical in some degree with conviction of sin, is

(c). *Godly sorrow for it, or evangelical repentance.* We need not enlarge on the nature and necessity, or on the means and evidences of repentance. Vitally related, as it is, to the work of grace in the soul, essential to the true confession of Christ, it may be interesting, as further corroborating our understanding of this important matter, simply to observe how it affects the whole inner man. As is well known to you, the Greek word for repentance, *μετάνοια*, includes in its subjective sense both the rational and the moral nature,—the mind and the heart of man. The memory is exercised in retrospective thought, the judgment in comparing one's past life, or conduct, with the holiness of the divine law, while the imagination lends its aid, in depicting the terrors of that violated law, and the understanding is quickened to apprehend the divine means of salvation from its threatened consequences. Meanwhile the heart is not, and cannot be, at rest. It is agitated by a sorrow to which it has hitherto been

a stranger,—a sorrow induced by views of sin supernaturally impressed upon the awakened intellect and prompting the penitent to exclaim with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7 : 24).

If there is anything taught in the Gospel too plainly to be misunderstood, it is that the soul which has not been excited by the hearing of the word to such self-condemning thought and penitential feeling, is yet "*dead* in sin." And if spiritually "*dead*," then, surely, the confession of Christ, on the part of such an one, is simply impossible. As well may we imagine a corpse able to think and talk.

Such "godly sorrow," wrought in the human soul by the Holy Spirit, "worketh repentance unto salvation not to be repented of," (2 Cor. 7 : 10), in that it is accompanied by

(d). *True faith in the Lord Jesus Christ*—the last evident difference that we shall name between our two supposed instances of the confession of Christ. This is more than mere rational assent to the evangelists' testimonies of Christ, as being authentic and credible. To base the profession of his name only on one's unhesitating acceptance of the records of his birth, life, miracles, doctrine, crucifixion, resurrection, and other things predicated of him, as being true, is faith in his biographers more than in Christ himself. Belief in Matthew, Mark, Luke and John, as being faithful chroniclers of his sayings and doings does not necessarily issue in the acceptance of Christ himself as the Saviour of sinners. It has been proved a thousand times that even the highest admiration of the person, the work, and the teachings of Christ may consist with such historic faith while the individual is yet in the darkness and guiltiness of sin.

An examination of this subject on the part of many who, though avowed Christians, are, nevertheless, not truly confessing Christ, may reveal this as being a serious mistake under which they have hitherto rested. They have called their unquestioning belief of the records of the New Testament concerning Jesus of Nazareth, *faith* in him. They have never taken him, as it were, out of the hands of his biographers, and, pressing him to their very person, realized that he was their personal Saviour. They have never almost felt the breath of his mouth

as he says to every true penitent, "Thy sins be forgiven thee," (Matt. 9 : 2). Theirs has not been the faith which is "the gift of God," (Eph. 2 : 8), which prostrates the soul before him and prompts it to say *to* him and *of* him, "My Lord and my God," (Jno. 20 : 28).

The confession of Christ, affecting thus the inner man, or involving certain experiences of the inner, proves its genuineness in the outer life. As a man "thinketh in his heart, so is he," (Prov. 23 : 7). The stream shows what the fountain is. The pulse tells, beat by beat, the throbbing of the hidden heart. The pendant fruit is the ocular proof of the vitality of the unseen root. From the beginning of creation when God announced, that every tree shall yield fruit after his kind, (Gen. 1 : 11), the principle that "like begets like" has never ceased to demonstrate itself not less in the moral or spiritual than in the physical world. Christ himself recognized and illustrated it, and based upon it a rule of determining character which has become axiomatic,—"*Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?*" (Matt. 7 : 16).

Let us consider, then, our remaining proposition, touching the confession of Christ, that

III. IT ENJOINS CERTAIN WELL-DEFINED OUTWARD THINGS AS SIGNS, PROOFS, OR EVIDENCES OF CHRISTIAN CHARACTER.

(a). The very first of these is *open, heroic, decisive profession of the Gospel*. This is the logical sequence of true gospel faith. It follows it as surely as, in accordance with logical formulas which are almost infallible in their applications, certain conclusions must follow given truthful and accurately-expressed premises. "Christ in us, the hope of glory," (Col. 1 : 27), cannot be kept within us, as it were in solitary confinement, like the friar isolated from the world and immured in some lonely monastery. Truly received, the Gospel affects our whole nature too much like "leaven,"—Christ's own illustration of its active, diffusive properties,—to be so hiddenly kept in the soul, that all the outside world shall not know that it has really regenerated or made us new creatures. The Moslem, hearing the call to prayer from the minaret and, unabashed by any surrounding circumstances,



kneeling in the dust anywhere, not less in veneration for the false prophet than in worship of the true God, has infinitely less inducement to openly and heroically profess his faith than the man who has been created anew in Christ Jesus by the wonderful agency of the Gospel. There are motives and considerations affecting the thoroughly Christianized man which, in a moral sense, are simply irresistible.

We argue, that such open, decisive acknowledgment of Christ is not an act or habit separate and distinct from the true confession of Christ,—such as one may or may not observe on the ground of expediency, policy, convenience, or inclination,—but that it is identified with it too intimately to be ignored for any reason by one who has truly received the Gospel. To such an one it is not a doubtful question whether or not he should openly declare the Lord Jesus Christ. No feeling of hesitation or uncertainty prevents him from observing the instructions of the Gospel, touching this matter,—instructions which he gladly accepts more as introducing him to the enjoyment of a high privilege than as commanding compliance with an objectionable, onerous duty. He “confesses that Jesus is the Son of God,” (1 Jno. 4 : 15), as willingly and joyfully as, prior to his realization of the salvation of which Christ is the author, he had willingly and sorrowfully confessed himself a guilty sinner. All the instincts of his renewed nature forbid any attempt on his part to lead a Christian life without making an open Christian profession.

It is not an objection to this view of the public avowal of Christ as naturally and logically issuing from the true reception of his Gospel, that often men’s only claim to Christian character is that of external profession. Admitting this to be true, yet we hold as equally so, that there is no scriptural confession of him where there is no such sign as open, willing avowal of Christ. If in the one case profession is *assumed* for one purpose or another, or is inconsistently observed by reason of men’s little thought or understanding of the obligations and responsibilities it involves, yet in the other it grows out of such a deep, intelligent appreciation of the work of Christ in the soul as im-



pels the individual to observe it as *a necessary constituent of the character he enjoys.*

All pretences, then, to the possession of Christian faith are frivolous where there is no unreserved, visible confession of the blessed truth, no inclination to make it, and one evasive pretext or another is offered for not making it. The very fact of one's refusal to commit himself openly to the cause of Christ, supposing him on his own testimony to be otherwise qualified to do so, invalidates the claim he may urge, as being a Christian in sentiment if not by profession. Such an one has not the "mind \* \* which was also in Christ Jesus," (Phil. 2 : 5), and which St. Paul exhorts us to cultivate, since on no occasion in his public ministry, and in no recorded sentence of his preaching, or conversations, or instructions, did he ever represent it as possible for any one to become his disciple without a frank, hearty and unqualified avowal of his Gospel. A single sentence recorded in the New Testament as having been uttered by Christ, teaching, in effect, that men could become, and remain, his disciples without publicly and unreservedly witnessing to the fact, would completely nullify all his exhortations in which he urgently presses them to take up the cross and "follow" him. One scripture to that effect would effectually neutralize all our efforts to develop the gospel church on earth. In no way could the Church successfully urge its claims to the deference and regards of the world, while the ministerial office would doubtless lose entirely its utility. Men would be only too glad that by authority of Christ himself they could be saved without "showing their colors" as his professed disciples.

But Christ never thus stultified himself. There is nothing like this in all the New Testament. On the contrary we might quote a long series of scriptures, uttered either by Christ or by his apostles, which would be utterly meaningless,—which, for the specific purpose contemplated by the Gospel, might as well be eliminated from any revised edition of the Gospel, if they do not either directly teach, or indirectly imply, that the effectual reception of Christian truth necessitates a public, voluntary, unreserved acknowledgment of the blessed experience. Without repeating them in detail let it suffice if we quote but one of

them,—Christ's own *dictum*, touching the matter. We think that it should at once and forever dispel any one's doubt of the expediency or necessity of making a public profession of Christian faith, other things being equal, in order to his salvation, to hear Christ's own *ultimatum* concerning it. It is clear and decisive. His language is not equivocal. It admits of but one interpretation. Indeed, he makes this very thing *the* test by which he will ultimately own, or disown us: "Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men, shall be denied before the angels of God," (Luke 12 : 8, 9). Him, then, who claims that he is a Christian but for one insufficient reason or another refuses openly and formally to acknowledge it, Christ will brand as a coward before the assembled universe.

With his solemn and decisive announcement before them many of the early Christians seemed very anxious to make their confession of Christ as impressive and emphatic as possible. A double prophecy of Isaiah, referring first to the increase of the numerical strength of the Jews, and secondly to the multitudes who upon the effusion of the Spirit, after Christ's ascension, should be joined to the Lord, and added to the gospel church, reads thus, "One shall say, I am the *Lord's* ; and another shall call himself by the name of Jacob ; and another shall subscribe with his hand unto the *Lord*," or, as Lowth translates it, "shall inscribe in his hand to Jehovah," or, as the Septuagint renders it, "and another shall write upon his hand, 'I belong to God,' and surname himself by the name of Israel." In imitation of some sort of tattooing process by which the converts to the old Jewish faith, here referred to, made marks upon their hands "by punctures rendered indelible by fire or by staining," and which figures were signs and seals of the covenant into which they had entered, many Christians of the first age "marked," or tattooed, "their wrist, or their arms, with the sign of the cross, or with the name of Christ." Objectionable as such a practice would be in the present age of Christianity, yet no one who has thoroughly studied this subject will deny, that the thing it symbolized,—a positive, fearless, heroic profession of Christ,—is no

less now, as we have already said, a necessary constituent of Christian character, than then.

It is divinely ordained that ultimately such open, undisguised confession of Christ, *by the entire ransomed and regenerated race of man*, shall contribute to his exaltation as a reward for his humiliation, in becoming himself a man: "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," (Phil. 2 : 9-11). If it is the will and ordinance of God, "that all men should honor the Son, even as they honor the Father," (John 5 : 23), it is for them who do not agree with our views of the honor thus due to him, to explain *how* he may be confessed in any manner before the world other than we have set forth, and that shall be equally satisfactory to our Maker, or equally meet the requirements of the Gospel.

Furthermore, the divine order of salvation, as given by St. Paul to the Romans, positively and unequivocally includes open avowal of the Lord Jesus Christ. There was some discussion and probably some disagreement among the Roman converts on the subject of salvation as obtained by him, some seemingly fearing that it was difficult of attainment, in that he was not personally present to bestow it upon them, in accordance with his own preached word. The apostle thus meets the objections,—*"The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved"* Besides the substance of the preached word which the apostle here states, and the two conditions on the observance of which salvation is attainable, he implies, that over against this mere general, loose talk and these immature opinions which the converts were indulging an actual, distinct, real profession of Christ and genuine, sincere faith in him, are necessary. But no one knew better than Paul that it is possible to make a very plausible outward profession of Christ without any

inner or spiritual enjoyment of the power of his Gospel. Hence he transposes the terms which he had twice used,—“mouth” and “heart,”—and, repeating them in the order of their importance, he states the general principle on which the sinner may base an unquestionable title to salvation,—“For with the heart man believeth unto righteousness; *and with the mouth confession is made unto salvation.*” If, as we have heard from persons who entertain loose views of this matter, the faith of the heart is the only thing essential to salvation, then certainly St. Paul must be charged with having needlessly amended the divine method by requiring as well the confession of the mouth. No one who closely examines Rom. 10 : 8-10, can long remain in doubt of the grave importance of a public avowal of Christ, if he is sincere in asking the question, “What must I do to be saved?” (Acts 16 : 30).

Besides this, as we have already hinted, it is one of the first effects of grace in the soul, to make known the happy experience. The report of the truly regenerated sinner is substantially like Philip's to Nathaniel, “We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph,” (Jno. 1 : 45). To be renewed by an honest, unreserved, penitential acceptance of the Gospel,—to be re-created spiritually and, hence, fitted for what we never could have enjoyed without such a radical change of our moral nature, fellowship with God,—surely this is not an experience which any one can keep secret all his life. An attempt to do so is a violation of one of Christ's first commands. He expects them whom he saves by his Gospel to be observed by the world as witnesses of the divine power attending its true preaching. They can no sooner “be hid” from the sight of the world than “a city that is set on a hill.” “Neither do men light a candle,” says the Master, “and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,” (Matt. 5 : 15, 16).

We do not know how it is possible for one who is as conscious of having been awakened from spiritual death, as every morning

he is conscious of awakening from sleep, so to conceal the fact that no other persons shall discover it. In the very nature of things, is not this simply incredible? As the unseen principle of natural life in the physical world reveals itself, under favoring conditions, in a thousand visible forms,—as it cannot be prevented from manifesting itself except by acts of violence on our part, such as crushing the tender plant under foot, or girdling the trunk of the tree, so the principle of spiritual life once implanted in the soul *will* visibly demonstrate itself—it *must* appear. It cannot be prevented, or concealed, without offering violence to one's renewed nature.

Now, we are not left without a revealed outward mode of confessing Christ—a positive and emphatic means of acknowledging Him before heaven and earth. This is

(b.) *Visible personal union and communion with His Church.* The New Testament abounds in terms and phrases indicating the corporate character of the church. It is a "flock," (Luke 12 : 32, Acts 20 : 28,)—"The flock of God," (1 Pet. 5 : 2.)—of which Christ is "the good shepherd," (John 10 : 14) and "the chief shepherd," (1 Pet. 5 : 4, Heb. 13 : 20.) It is a "kingdom," (Mat. 4 : 23,) of which He is "king," (Luke 19 : 38) and true believers the subjects, (Mat. 13 : 38). It is a "fellowship," (Gal. 2 : 9,) of faith, sacramental communion, and worship, (Acts 2 : 42)—"the fellowship of God's Son, Jesus Christ our Lord," (1 Cor. 1 : 9)—a "fellowship in the gospel," (Phil. 1 : 5,)—a "fellowship of the Spirit," (Phil. 2 : 1,)—a "fellowship with the Father and with His Son, Jesus Christ," (1 John 1 : 3,) and "fellowship one with another," (1 John 1 : 7). It is a "family," (Eph. 3 : 15,) named after Christ, part of which is in heaven and part on earth,—a family of "the sons," (Rom. 8 : 14,) or "the children of God," (Gal. 3 : 26,) who, therefore, are "heirs of God" and "joint heirs with Christ," (Rom. 8 : 17,) our Elder Brother. It is "a people," (Acts 15 : 14,) "redeemed unto God by Christ's blood out of every kindred, and tongue, and people, and nation," (Rev. 5 : 9,)—"a peculiar people," (Tit. 2 : 14,)—"a holy nation," (1 Pet. 2 : 9,)—"the people of God," (1 Pet. 9 : 10).

A most beautiful and graphic illustration of the corporate-

ness of the Church is given in Eph. 2 : 19-22. The church here is a city, inhabited by persons of one common family type, or resemblance, and having chartered rights and immunities not belonging to outsiders:—"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." With the magnificent heathen temple of Diana, in the midst of Ephesus, in mind, it was easy for Paul to engraft on this city figure a comparison of the Church to a building, or temple of God,—a comparison finely representing its coherence, unity, and compactness:—"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: In whom all the building, fitly framed together, groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit."

Besides this architectural figure the New Testament uses, too, a marital illustration of the corporate character of the Church,—Christ being the Husband, and the Church His Bride. St. Paul was "jealous over" the Corinthians "with godly jealousy," in view of the corrupting influence of false teachers on them,—a sufficient reason certainly for his "jealousy: for I have espoused you to one husband," said he, "that I may present you as a chaste virgin to Christ," (2 Cor. 11 : 2.) Insisting in another connection, upon the holiness of the marriage relation, he illustrates it by the spiritual oneness existing between Christ and true believers, winding up his instructions with these words, "For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the Church. For we are members of his body, of his flesh, and of his bones," (Eph. 5 : 29, 30.) "This is a great mystery," said he, "but I speak concerning Christ and the Church," (v. 32.) To the Romans he says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ: that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God," (Rom. 7 : 4.)

There is, too, a physiological figure frequently used in the New Testament which distinctly and forcibly presents the church as a corporate organization. It is a "body," like this

which you and I carry with us,—a “body” of which His disciples are the inferior members, but Christ is the head, the most exalted part. St. Paul suffered in his flesh for Christ’s “body’s sake which is the church,” (Col. 1 : 24.) He exalted Christ as “the head over all things to the Church which is his body,”) (Eph. 1 : 23.) He says to the Colossians, “he is the head of the body, the Church,” (Col. 1 : 18.) After giving a fine exposition of the unity of design and adaptation of one member to another, visible in our physical organism, he says to the Corinthians, “now ye are the body of Christ, and members in particular,” (1 Cor. 12 : 27.)

The Church, then, has entity—an actual, distinctive, corporate existence. And the point that we make concerning it is, that other things being granted as equal, yet no one scripturally confesses Christ who does not practically recognize its existence by identifying himself with its fellowship. If the conjugal figure which we have quoted from the epistles has any significance at all, it certainly means that there exists between Christ and his Church a peculiar union,—such as does not exist between him and the rest of mankind to whom he does not communicate spiritual life. To deny this is, in effect, to strip the marriage relation of all significance. Or, to claim that one can be, or become, a true Christian “without joining the Church” is as absurd as for a woman to imagine that she is a bride though as yet she has no groom, and is not even expecting to get one.

If there be any force at all in the apostle’s physiological illustration of Christ’s complete identification with his Church, that he is its “head,” it certainly includes this sense, that his grace is not promiscuously dispensed to mankind in general, but is appropriated exclusively to the “members of his body.” To assert, then, that in order to the enjoyment of true spiritual or Christian life it is not necessary to join the Church, is to say, in effect, that one could perform all the functions and enjoy all the pleasures of physical life without a natural head. He can eat, and drink, and sleep, and walk, and talk, yet he has no head! He can be sorry or merry, angry or amiable, hopeful or in despair, without a head! As reasonably can we imagine you,



brethren!—you living, breathing, thinking human beings,—sitting before us, and seeing and hearing us, without a head perched on each one's shoulders, as to imagine you as being actual, living Christians without any vital connection in, or by, or through the Church with Christ your spiritual "head." As the nervous juices that flow down from your respective heads to the extremities of your respective persons, and which make, and keep, you lively and active in a physical sense, are communicated to your particular body—your own and no other,—so spiritual life from Christ, the "head" is communicated, not to anybody or everybody promiscuously, but to his own particular "body, the Church." Says Dr. Guthrie, "Just as the Church cannot have two heads, so the one head cannot have two bodies; for as that body were a monster which had two heads, so the head which had two separate bodies."

"I am the vine," said he, "ye are the branches," (John 15 : 5). As, then, the vine conveys nutritive and prolific sap, not to this wild-cherry, or crab-apple tree, or that prickly cactus or thorny bush in proximity to it,—not, indeed, to any plant though it be standing in the very shadow of the vine,—but only to its own branches, so Christ communicates spiritual vitality only to his own people, the Church.

We insist, then, on visible personal union and communion with the Church as a sign, or evidence, of Christian life. He who denies, or doubts, its necessity is not in sympathy with its Founder. He organized it, committed the ministry of his Gospel and the administration of his sacraments to its guardianship, and made special promises of his presence and grace to it, for the sole end of qualifying his disciples, fellowshiping thus with him and with each other, for ultimate glorification with him. Like the ancient ark of gopher-wood, it is a structure of divine invention. He who belittle's it will discover, when it is too late to be of any practical use to him, that it would have been infinitely better for him if he had taken refuge in it from the divine displeasure than to stand off and observe it with objections as irreverent as they are unreasonable. It floats upon the sea of this life, not, like Noah's ark, closed tightly against the perishing,—barred and bolted against outsiders,—but with

open ways of entering and enjoying the salvation to be found within its limits. It is our honest conviction, that to ignore the Church of our Lord Jesus Christ is tantamount to an actual rejection of the means of salvation,—the word and the sacraments. There are other outer signs, or proofs, of the true confession of Christ which we need not critically discuss, since you are too familiar with them to require it. One is

(c). *Self-denial*. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," (Luke 9 : 23). Another is

(d). *Non-conformity to the world*. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God," (Rom. 12 : 2). Another is

(e). *Departing from iniquity*. "Let every one that nameth the name of Christ depart from iniquity," (2 Tim. 2 : 19). And also

(f). *Imitation of Christ*. "Christ \* \* suffered for us, leaving us an example, that ye should follow his steps," (1 Pet. 2 : 21).

You have probably inferred from this discussion, and correctly, too, that we do not believe in what is takingly called "secret discipleship." "A minister in Brooklyn was once called upon by a business-man, who said, 'I come, sir, to inquire if Jesus Christ will take me into the concern as a silent partner.' 'Why do you ask?' said the minister. 'Because I wish to be a member of the firm,' responded the man, 'and do not wish anybody to know it.' The reply was, 'Christ takes no silent partners. The firm must be 'Jesus Christ & Co.,' and the names of the 'Co.' though they occupy a subordinate place, must all be written out on the sign-board.'"

And was he not right? The two instances of secret discipleship, recorded in the New Testament, cannot be quoted as justifying it in the present age, since no such emergency is now possible as seemed in Christ's day to excuse it. Let us observe, for a moment, the circumstances attending them. Christ was dead, and there was no one present to bury him but the minions of Pilate, who, in accordance with law and custom, would

have hurried off his precious body, doubtless in a rude, disrespectful manner, to "the potter's field"—the graveyard to which were consigned the remains only of malefactors. His own apostles had forsaken him and fled. Intimate as they had been with him for years, sharing with him all the persecutions to which the Jews had subjected him, enduring with him so much sadness and suffering for so long a time, yet now that he is dead they are not present to help bury their dead master. Where was Thomas who, on a previous occasion, when Christ was about to be exposed to danger, passionately said, "Let us also go that we may die with him?" (John 11 : 16). Where was Peter who, when Christ was arrested in the garden by Judas' band, valiantly drew out his sword and "cut off" the "right ear" of Malchus? (John 18 : 10). Where was John—the beloved disciple,—Christ's favorite, who always had the nearest place to him at the table, reclining, indeed upon his very bosom? Where are his apostles who clung to him so devoutly in his life? Not one of them is present to bury their dead master. And where is his reputed father, and his mother and others of his blood relations? Is it not very remarkable that not one of them is mentioned as having been present at the funeral of this most distinguished member of their family?

To our mind, then, the explanation of the fact, that, up to the time of Christ's burial, "Joseph of Arimathea, who was a disciple of Christ, but secretly for fear of the Jews," (John 19 : 38) and Nicodemus "which at the first came to Jesus *by night*," (John. 19 : 39), had not been open professors of Christ, is, that God had held them in reserve for this very emergency. He left them under the power of their fears prior to this hour of need, because he intended them for a service which they could not have performed, if they had previously made themselves obnoxious to the ruling powers. As no such emergency can arise in the present age of the Gospel no such secret discipleship is possible. Now there is no dead Christ to be buried. It is a living Saviour whom we confess. Nor can he ever be crucified and buried again, as he himself assures us, "Fear not : I am he that liveth, and was dead : and, behold, I am alive forevermore, Amen," (Rev. 1 : 18).

May he whom we confess deepen our sense of the dignity of the Christian character! May we aim to become as thoroughly Christian in mind, in heart, in life, as possible, holding with the poet Young, as we do, that "The Christian is the highest style of man."

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#### ARTICLE IV.

##### CHRISTIAN EDUCATION.

By REV. J. E. BUSHNELL, Prosperity, S. C.

Christian Education aims at the complete and harmonious development of soul power. "The man that can rule his own spirit," says Principal Boyden,\* "and who can use all his energy in the harmonious exertion of all his powers, in all the various relations of life, is the highest product of the combined action of divine and human agencies." Christian education assumes that man is an immortal being, capable of development for good or evil. "He is a person, not a thing. He is a free, self-active, rational being; not a machine for the manufacture of cloth, shoes, nails. He has a physical and rational nature." His body is a temple of the Holy Ghost which is in him, which he has from God. His soul, in its union with the human and divine, links man with living power between earth and heaven.

Christian Education is the hope of our country. Secular schools do not give a distinctively Christian Education. Under our system of government the religious education of the people is naturally left to the care of the Church. Christian people in the sphere of their citizenship can do much toward moulding the character of our State institutions; but no State legislation can secure for secular education a distinctively Christian character. Hence the Church must support its own schools in order that the children of the Church may be educated into the thought and life of the Great Teacher. Harvard and Yale in the East stand forth prominently as schools that were founded *Pro Christo et Ecclesia*. In the North and West the competition is sharp between secular and Christian Education. The

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\*"What is Education," in *Education*, Vol. III, No. iv, Boston.

theory of mere secular education meets with more and more favor as we move toward the Pacific slope. In the South the support of church schools has begun to be a serious problem. State and national aid in behalf of secular education has put the church schools at a pecuniary disadvantage. But we can not fit man for the highest possibilities of human activity, in the various relations of the family and state, without the normal development of all his powers as a domestic, social and religious being. "We can not have manhood, complete manhood, *without religion*. Men have developed power, both wide and enduring, in proportion as they themselves have been developed by truths of reason and God. If we would appreciate human life and fulfill our proper mission, our minds must be fed on something besides facts and outward seeming. We need to know history, language, philosophy; a personal God above, and moral freedom within."

The study of history in a truly Christian school is not the mere connecting of causes and effects in purely temporal bearings. There is no such thing as profane history with the Christian. He sees Christ as the personal centre around which the world-history moves and has its meaning. Christ is the cause and Christianity the effect of the historical turning and over-turning of the kingdoms of this world. "And see," says Merle D'Aubigne,\* "what lustre this great truth (God in history) receives under the Christian dispensation. What is Jesus Christ, if he be not God in history? It was this discovery of Jesus Christ which enabled John Müller, the greatest of modern historians, fully to comprehend his subject. 'The Gospel, said he, 'is the fulfilment of every hope, the perfection of all philosophy, the interpreter of every revolution, the key to all the seeming contradictions in the physical and moral world; it is life and immortality. Since I have known the Saviour, everything is clear to my eyes; with him there is no difficulty I can not solve.'" We can not reasonably expect secular schools and non-Christian teachers to set forth Christ as the explanation of all history. Hence the Church must support Christian schools and employ Christian teachers for her children.

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\*Preface to History of the Reformation.

The study of Science and Philosophy in a truly Christian school begins and ends with God as the ground of all knowledge. President Hill\* has shown the importance of right scientific and philosophical views in regard to God, as the Infinite, Absolute, Unconditioned, Intelligent Reality, the necessary constitutive ground of all knowing and being. The Christian scientist sees God in everything. He understands that, so called physical laws are the phenomenal manifestations of the infinite mind. God telleth the number of the stars; he calleth them by name. Kepler and La Place saw the ruling hand of God revealed in the heavens above. Surely the Christian scientist may sing with the Psalmist: "Great is our Lord, and of great power. His understanding is infinite. \* \* Who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains. He giveth to the hart his food. \* \* He maketh peace in thy borders, and filleth thee with the finest of the wheat. \* \* He giveth snow like wool. \* \* He casteth forth his ice like morsels. \* \* He sendeth out his wind and melteth them. He causeth his wind to blow and the waters flow." In the moral and physical world God is the Cause of all causes. We do not deny any fact of science, or truth of philosophy, when we insist that God is the "all and in all." The witness of the human consciousness is the witness of God as manifested in the nature of things, and in the history of their development. God maketh the grass to grow upon the mountains. The human consciousness is itself a witness of God as the indwelling spirit. The Christian has nothing to fear from a true science. Pantheistic Idealism and Atheistic Materialism cannot wage a successful war against the self-evident truth of Theistic Realism. The Christian does not fear, but rather delights in the pursuit of scientific discoveries. "Whoever is afraid of science," says Rev. Newman Smyth, "does not believe in God. Though the truths which the several sciences have discovered in the various fields of inquiry are with difficulty brought together and harmonized; though the

\*"The Ultimate Ground of Knowing and Being," *Luth. Quarterly*, Vol. XIII, No. 2.

facts of nature and history and consciousness lie before our reason, often uncovered and broken, like those fragments of Assyrian records which have been brought together in the British Museum, we should, nevertheless, regard every one of them as of value, and as having its own place and worth in the record of God's creative purpose, which, some day, we may hope not merely to decipher in syllables and to know in part, but to comprehend in its length and its breadth, and to read as one grand and connected story."\* The sainted Dr. Bachman, of South Carolina, commanded by his scientific labors a respect which is worthy of mention here. The list of his writings given in the *Bibliotheca Lutherana* affords us some idea of the amount of scientific and literary labor he performed. "Dr. Bachman was first of all, and above all things, a pious, devoted Christian pastor, and it was this field of labor which commanded the most earnest efforts of his active mind and occupied the first place in his heart. But he was also eminent as a savant and an author, and in these capacities his name will live as long as the literature of the English language retains a history."† The lamented Bittle of Virginia, by his labors as a practical scholar in the various departments of philosophy and science, gave the Lutheran churches a name and place in the history of the South. Before the establishment of Roanoke College the Lutheran churches in Virginia had, comparatively speaking, no influence outside of their own limited borders.

Now that secular education is receiving both state and national aid, it is of vital importance that Christian education receive the united support of Christian people. There must be no North and no South in this matter. If there was no other reason, the need of our church schools is a reason for unity in the Church. In union there is strength. Christian education must win the public favor in a fair engagement. If the church schools can not maintain a superiority, then the secular schools must take the precedence. We can not force our patronage. Let us look to the character of our schools. They must be adapted to the spirit of the times. A superior intellectual, as well as a moral, culture is demanded. "There is a strong feel-

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\*"Old Faiths in New Light," p. 24. †"Fifty Years in Luth. Ministry," p. 83.



ing abroad," says a recent writer, "that education will save the Republic. Were the term education used here in its broadest and best sense—to embrace Christian culture—that would be true; but it is used in the narrow sense of intellectual development—national safety in schools. Making more of the sentiment than was ever intended—the safety of the Republic is in the intelligence of the people—they rest the hope of the nation in institutions of learning. This is a singular conclusion, since schools alone never saved any nation yet; and the record is well known. The most brilliant intellectual opportunities of Greece and Rome did not save them from corruption and overthrow. They were more unsaved by their mental splendor than they could have been without it. Their corruption, shame and ruin were more complete in consequence of great talents and high culture divorced from moral principle. An educated giant, without moral character, is a giant curse; and it is worse with a nation than it is with an individual. If there even were an instance of schools saving a nation, in all the ages, there would be some reason for attaching this high sounding title *imperial* to intellect; but since there never was such an example, and learning has only *helped* Christianity to do it, the claim is preposterous."\* This is a strong plea for Christian education; and when we consider that it appears in one of the leading educational publications of our country, the plea gains strength. "*Education*," is an international magazine, devoted to the science, art, philosophy and literature of education, with a commanding influence manifested in favor of the public school system. But let me quote again from this influential bi-monthly. "The *religious* element," says another writer,† "must enter the education of the young. We must *have* this, and not allow it to be pushed aside, for, if there is a supernatural world, and man is related to it, if there is a personal God, and man is accountable to him; if the Bible is true, and we have need of that Christ who is revealed in it; then, surely, any system which finds no

\*Rev. W. H. Thayer on "Christianity, not Intellect, Imperial in "Education," Vol. III, No. 2.

†Rev. J. R. Herrick, S. T. D., Pres. Pacific Univ. Oregon, on "Education on the Pacific Coast," see Vol. III, No. 4.

need of God and the religion of the New Testament is erroneous—fundamentally, radically, &c.—whether it is proposed for the individual or the race. \* \* Wherefore, let us demand for the young an education based on God's authority and Christ's Gospel. We must reject an infidel system, and a semi-infidel no less, and adopt a *Christian* system, which may render our children more truly religious—not tend to raise up a generation of materialists, pantheists and infidels. To *mistake radically is to fail necessarily.*"

So long as the world and Christ are at war, so long must the Church of Christ provide a Christian education for the people. The state can not secure the rising generation against the dangers of science falsely so-called. The Church can provide a religious culture for the state, but the state can not provide a religious culture for the Church. The Christian laymen and ministers of the future must be educated in the Christian schools which are being established and built up to-day. In view of the felt want of the times, Roanoke College, in Virginia, and Newberry College, in South Carolina, are appealing to the Lutheran churches for a liberal support. The necessity and importance of the endowment of our Christian colleges is hardly a matter of question now. Our colleges have a great work before them. Harvard and Yale were founded for Christ and the Church, but they are not providing the country with Christian ministers as they once did. "Quite a number of the late graduates of a New England College," says Rev. Thayer, "announced to the world that they were followers of Ingersoll."\* It is well known that the great University at Cambridge, Mass., is not in active alliance with evangelical orthodoxy, to-day, as it was in former times. A graduate of Yale College, an earnest Christian evangelist says: "Of the class of 1875, fifty, out of the eighty-nine surviving members are lawyers, thirteen are in business, eight are doctors, six are teachers, *ten only are ministers*, and Yale was founded by ministers, not lawyers, *for the primary purpose of educating men to become teachers of divine truth.*"†

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\*In *Education*, Nov. 1882.

†*Gospel Union News*, New Haven, Conn., 1882.

The Church of the Reformation, in this country, must look to her own colleges for a supply of men to preach the Gospel of Christ. The state schools will not give her a Bachman, nor a Bittle, nor a Krauth. The state schools will not supply the people with a Christian philosophy and a Christian literature. But the people need more than science and philosophy. They need Christ in his living power as a personal Saviour. We all know that the tendency of secular education is not towards Christ, but away from Christ. Hence we must have a distinctively Christian education and the Church from necessity, if not from choice, must maintain her own schools.

We must not only provide a Christian education for our own people, but for all the people without distinction. The work among the colored people of the South is one which we may neglect only at our peril. In the great day of final judgment, we may presume to say, "Lord, Lord;" but He may say, "Depart from me, I never knew you." The Lutheran Church must be careful when she calls herself a "great Church"—great in "present activities." Our neglect of the ignorant colored people in the South, to day, is a matter of no small concern. We may seek to cover our neglect by empty talk about rules of expediency; but the fact is we lack moral courage. We speak from personal experience. Men have urged silence in this connection, when they admitted that the truth ought to be spoken plainly in the ears of all the people; but it was not safe, not expedient *just now*, because of a sinful race prejudice which exists among the more unchristian portion of our white population. In a recent published address I have set forth the great educational need of the colored people of the South. In the small State of South Carolina there are 310,071 illiterate colored people. The Lutheran churches are doing very little towards the Christian education of these ignorant people. Shall the Master say to us: "I was a stranger and ye took me not in; naked and ye clothed me not?" (Matt. 25 : 43). There are four millions of strangers in the South to-day, living before the very doors of Christian churches, in spiritual nakedness. "We have no doubt," says a South Carolina paper in criticism of my address, "that the zealots for negro education at our expense, at a

time when our own children are neglected, are perfectly honest in their convictions and their efforts. In like manner our Christian people are sincere in entertaining the chimerical idea that a handful of Christians can convert the heathen world, and that it is consequently the duty of our people, old and young, to give money for a project which can never avail anything, while our own men and brethren at our doors are famishing for the bread of life." *Comment is unnecessary.*

The most intelligent Christian people of the South are warm advocates of the right education of the colored people in their midst. Every once in a while you may find a prominent man who shows the white feather when the people begin to plead the rule of "expediency" and talk about charity beginning at home, &c. Many of the ministry observe a painful silence before the people, but it would not be fair to say that they are not in favor of the Christian education of the colored people. Others are pressing the importance of this subject. Some have actually done more than is generally known in behalf of the heathen at their doors. Even in the Lutheran Church, where the work is most backward, the colored people have been taught by the white people both before and since the war.

A review of the past affords us much encouragement in the present. In 1860, for example, the Synod of South Carolina had 952 colored communicants in its membership, as compared with 4056 white communicants. During the one year before the war 146 colored infants were baptized. The influence which Dr. Bachman exerted in behalf of the present distinguished (colored) Bishop, Daniel Payne, D. D., LL. D., providing for his education at Gettysburg Seminary, indicates the interest which was formerly taken in the Christian education of the colored people by our Lutheran ministers in South Carolina. Let me quote from one of the most extensively circulated daily newspaper of the South:\*

"Rev. Samuel Thomas who was the first missionary sent to Carolina by the Society for the Propagation of the Gospel, in 1705 reported that in the Parish of Goosecreek twenty negro

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\*Editorial on "The Negro—Slave and Citizen," in *News and Courier*, Charleston, S. C., Feb. 9, 1883.

slaves came regularly to Church whilst several others were able to speak and read the English language. He also added that of the thousand slaves in the Province many were well disposed towards Christianity and were willing to learn to read. In 1752 a flourishing negro school was taught in Charleston by a negro master, and in this way the education of the negro went on for a long time, special schools being established for the children of slaves, or arrangements being made for their instruction in letters and religion in the families of their masters. There was scarcely a household in the State in which the slaves, both adults and children, were not assembled for either morning or evening prayers, or for catechetical or religious services on Sundays. In every church special provision was made for the accommodation of the blacks. They were admitted to church membership and to all the ordinances and sacraments of religion. On all the large plantations chapels were erected for their especial use, preachers of their own color were trained and sent among them, and catechisms to suit their simple understanding were prepared for their instruction. In this way were they gradually raised from a condition of barbarism and placed on higher ground than the serfs or slaves of any country had ever occupied.

"In 1829 the Methodist Church sent two missionaries to labor on the plantations, and so successful were their labors that in 1855 there were 26 Methodist missionary stations among the colored people in South Carolina, 32 missionaries, 11,546 members and a revenue of \$25,000. In 1859 there were 5,009 colored members of the Presbyterian Church in the State, or five-thirteenths of the entire church membership of that denomination. In 1860 there were 2,960 colored communicants of the Protestant Episcopal Church, and during that year, as the parochial reports show, 1,156 colored persons received the rite of baptism, 209 were married, 173 were confirmed and 604 colored children were attending Sunday-school. Of fifty-six reports made by rectors only one report contained no mention of services among the colored people; 20 rectors reported an excess of colored communicants, 25 reported Sunday-schools for the slave children, and 22 reported chapels built for the use of the

blacks. Besides all this there were seven ministers employed in special missionary work among the negroes. The other religious denominations in the State were equally active in their efforts for the elevation of the negro. Many of the slaves were apprenticed to the useful trades, and many others were allowed to purchase their freedom.

"Since the white people assumed control of the State Government in 1876 nearly a half million colored children have been educated in the public schools of the State at a cost of about one million dollars. Of course nearly the whole of the taxes for the support of the public schools is paid by the white property holders of the State. Facts like these show that, in South Carolina at least, the negro, whether as a slave or freedman, has never lacked a generous share of consideration."

In view of his great need "a generous share of consideration" has been given our "brother in black." The white people must educate their own children, of course; but they should do more than this. The more fortunate white man should help the less fortunate colored man. We must provide for the stranger. His Father is our Father. Others are doing a great work and the Lutherans should awake from their lethargy. It would be an advantage if our churches were united as one man in support of our educational work. Our publication interests ought to be brought into organic union. We need union in labor as well as union in love. The Southern people and the Northern people must be united in every good work.

Let us unite in behalf of Christian education. In this labor of love we must build from the bottom up, and begin first with the most ignorant and the most needy.

"Can we not pledge the hearty and substantial aid of our whole Southern Church in a work so auspicious, so Christian, so philanthropic? Surely we can say: 'Come into the open door, let us go up at once and possess the land for we are fully able.' We have not been forgetful of the wants of our colored people, but we have waited for the opportunity to work wisely."\*

Let me quote from a strong letter written by Prof. S. A.

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\*Extract from Editorial in *Luth. Visitor*, Feb. 8, 1883, on "The Freedman."

Repass, D. D., in regard to work among the colored people. "In the last issue of the *Visitor*, the pastor of Grace church says that 'when Grace church, at Prosperity, gets under fair headway we shall be able to support a colored mission, and from a colored Sunday-school a church will grow, and thus God will be glorified in the conversion of the heathen at our very door. Let us begin the work in the Africa at home,' &c. That is just the idea—or rather is it not the *ideal* to which every one should work in order to realize the highest measure of success in this intensely practical issue? At the Convention of the Gen. Synod in Newberry, (1878), a paper was presented by the writer of this, calling attention to what were conceived to be our obligations to the colored people of the South."\* Dr. Repass here goes on to show that there has been too much "comprehensive theorizing about the best plans and methods for inaugurating the work." He concludes by saying: "Years have been spent in the endeavor to determine *how to go about the work*, to excogitate and perfect the best means for *making a beginning*. Let all this be stopped, and let us go to work *and do it*—much in the way proposed by our pastor of Grace. They who will do this can make a report that will put to shame that of the best committee. In matters pertaining to the *practical work* of the church, *theory* does not precede—never has done so successfully. In the question of evangelizing the negroes of the South the way of wisdom is the practical way, viz., take them the Gospel, and that by the agencies already existing." Our Home Mission Society is the existing agency which is to carry forward the work at Prosperity. The Society is in charge of earnest workers. The President is an active and competent business man and, with the blessing of God, we shall hear from him in this connection.

Christian Education is the hope of our country because it elevates those of low degree. If the Lutheran churches in the South will humble themselves in an earnest care for the poor and ignorant, they shall be exalted. "God resisteth the proud, but giveth grace unto the humble."

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\*See *Luth. Visitor*, Feb. 8, 1883.



## ARTICLE V.

## INFANT SALVATION.

By REV. J. HAWKINS, D. D., Prosperity, S. C.

The doctrine of baptism, that of baptismal grace, and that of baptismal regeneration as taught in the confessional writings of the Lutheran Church, are doctrines clearly established by God's word, and are accepted without any mental reservation, in all their statements and with all their legitimate inferences and logical results, as among the most beautiful and precious in all that glorious constellation of bright jewels of truth found in the Augsburg Confession. We have no controversy with symbolic or historic Lutheranism on these subjects. They are too Scriptural, too logical, too sound, too precious for us to attempt to dispute them. They lie too near the centre of our matchless system of truth, and too near the foundation of all sound theology for us to object to them. They constitute too much of the true life and symmetry of our beautiful structure of doctrine for us to mar it by even calling them in question. Is it not, we may well ask, because of the absolute necessity and governing power of these precious fundamental truths, and their influence on all the doctrines of grace, which so completely takes all from man and gives all to God, that they have been so stubbornly resisted by so many? And is it not because there is so much of God and his grace in them, that vain men have found, as they suppose, inferences and deductions growing out of them and following them that are not warranted by God's word?

That which has been a stumbling block to others, is to us the chief glory of these precious doctrines. While some have found in them the inference, at least, that unbaptized children are lost, to us that which gives lustre, beauty and strength to the whole structure is the precious fact that in eliminating such masses of error from the Church and engrafting on the "vine of God's own planting" so many living branches of living truth,

they left growing in all its beauty and greenness that "bud of promise" set by Christ himself when he said: "Suffer the little children, and forbid them not to come to me, for of such is the kingdom of heaven."

When trembling mothers, as they stand over the lifeless form of their unbaptized children, and almost in the agony of despair ask, "are they safe?" only to receive the reply, "we hope so, they *may* be," we are disposed to look upon the inference as harsh and unwarranted; and we secretly ask ourselves, can poison be extracted from the very staff of life? and shall we give it alone to the hungry soul? Not many mothers are theologians, but all mothers need comfort, especially in the hour of trial. If the Gospel be "good news," let the news be good to the broken heart. There is in the heart of the mother what we may call an intuitive theology that may exist without form, and that rises superior to the severities of logic and the comfortless deductions of reason, and lays hold of an undefined hope that nestles in her faith in God, which it is not safe to disturb. When that mother wants light, she is disposed to go to the Gospel, which she believes to be the great source of light. When she wants comfort she turns almost instinctively to her Bible, where she "through the comfort of the Scriptures might have hope." Harsh indeed is that comfort which comes from the equivocal and uncertain "may be."

Unauthorized inferences have been drawn from every precious truth of God's word. The most important truths have been perverted. So it ever has been; so it ever will be.

We shall attempt to show in this paper that the doctrine of the probability, or the possibility, of infant damnation, is neither Lutheran nor Scriptural; and that, on the contrary, we are authorized both by the Bible and our Church to say to sorrowing parents, whose dear children have been called away without the blessing and benefits of baptism, that they need not for a moment entertain a doubt in regard to their salvation.

We are well aware that this assertion is a step in advance of the cautious declarations of the older dogmaticians of our Church; but we are also aware of the reasons why they were not more positive in their statements. The doctrine of infant

damnation had gained considerable headway since Augustine's day, and the influence of that doctrine, and their severe ideas of sovereignty, and the stress of the doctrine of baptism, all exerted a cautionary influence on them. Their statements in this respect, too, were characterized by that same careful sense of assurance which marks all their assertions, and which does honor to the age in which they lived. But now that the severities of old Calvinism have spent their force, and the history of doctrine has cleared away many of the obscurities of that day, with the additional light of accumulated study and investigation, we may very well, and without danger, venture upon a more positive course in regard to that which may have been once in doubt. And if we succeed, we feel sure we will obtain the favor of many anxious aching hearts, do honor to our Church, and bring glory to the precious name of our Lord and Saviour Jesus Christ, who, when on earth, "took little children in his arms, put his hands upon them and blessed them."

#### I. PROOF FROM THE DOCTRINE OF ORIGINAL SIN.

It is not at all necessary in order to substantiate our position in favor of the salvation of all infants, to question, or deny the strictest interpretation of the Lutheran and Scriptural doctrine of original sin, "that it is truly sin, which brings all under the eternal wrath of God, who are not born again by baptism and the Holy Spirit." This statement we fully and fairly accept, and verily believe that it is true. But we as fully believe that it in no way affects the salvation of the unbaptized infant. Our confession nowhere hints that because children have original sin that therefore without baptism they are necessarily lost. The very necessity of baptism, as Dr. Krauth has so beautifully shown, is an argument in the hands of the Reformers for the salvation of the unbaptized. If God reaches the little child with his grace in baptism, is it not evidence sufficient that he, who is not bound to any mode, will also reach the child, who is deprived by no fault of its own of baptism?

Dr. Krauth says: "Let it never be left out of the account in looking at the mystery of original sin, that there is an ample arrangement by which the redemption of every human creature

from the results of original sin could be effected; that there is no lack in God's *provision* for saving every one of our race from its results. Our Lord Jesus Christ, by the grace of God, tasted death for every man."

"It is not the doctrine of our confession that *any human creature* has ever been, or ever will be, *lost purely on account of original sin.*"\*

The Second Art. teaches what original sin *would* do, and what it inevitably *will do if not arrested*; but this is far from saying that unbaptized children are lost. Luther says: "Original sin would condemn all men who came from Adam, and would separate them forever from God, had not Jesus Christ become our representative and taken upon himself this sin and all sins which follow it, and by his sufferings made satisfaction therefor, and thus *utterly* removed and annulled them in himself." And Dr. Krauth adds: "While our confession supposes that original sin, *if unarrested* would bring death, it supposes it to be *arrested*, certainly and ordinarily by the Holy Spirit through the divine means rightly received, and throws no obstacle in the way of our *heartly faith* that in the case of infants dying without the means, the Holy Ghost in his own blessed way directly and extraordinarily may make the change which delivers the child from the power of indwelling sin."

There is no conflict here with the doctrine that our original corruption is "truly sin" and "brings the eternal wrath of God on all who are not born again by baptism and the Holy Ghost."

This is God's ordinary mode of forgiveness, the ordinary means of regeneration, the mode to which he binds us; but it does not imply that God himself is bound to any one mode.

And the dogmatists of the Church, when they say God *may* save in an extraordinary manner, do not intend to express doubt on the subject, but that as the manner of this extraordinary salvation is not clearly revealed their assertions in regard to it should not be put in the positive form. They mean, rather, to say that of the fact they are certain, but the mode is hidden.

Dr. Krauth, in his Calvinistic System, p. 22, says: "As Luth-

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\*Conserv. Ref., p. 429.

erans we have a *clear faith* resting on a specific covenant in the case of a baptized child, and a well grounded hope resting on an all-embracing mercy in the case of an unbaptized child." On p. 10 of the same work he says: "We say in all sincerity that we should prefer that Dr. Hodge should be right on the question here involved. We wish that the Westminster Confession would be harmonized with the view that all who die in infancy are *certainly saved*." Now is it not positively certain that Dr. Krauth did believe that his own Augsburg Confession did harmonize with this view? And if he had had any doubt, or if he had believed that any doubt on the matter of infant salvation under any circumstances could be found in any of the confessional writings of the Lutheran Church, would he have taken the bold and triumphant stand which he so nobly sustained against the Calvinistic System?

## II. PROOF FROM THE DOCTRINES OF GRACE.

The Lutheran Church holds, as a fundamental principle, running through the whole Bible and the whole range of the Church's teachings, that *the grace of God is always efficacious when not resisted*. We believe that by grace we, and all the redeemed, are saved, that that grace is quick, operative, and powerful, able to save to the uttermost; and that in the case of all *irresponsible* persons, or, which amounts to the same thing, in case of all who are incapable of wilful resistance, and therefore do not resist, that grace is operative and effects their salvation. To say otherwise is to limit the grace of God. Now, as infants, all infants, whether baptized or not, are in this class, it follows that all of them who die in infancy are saved.

Dr. Krauth, from this standpoint, says: "The truth is, no system so thoroughly as that of the Lutheran Church places the salvation of infants on the very highest ground;" and then argues from the very Scriptural ground which baptism occupies in our system, as well as the Lutheran view of grace, that, "when in the mysterious providence of the Lover of these precious little ones, they are cut off from the reception of his grace by its ordinary channel, our Church still cherishes the most blessed *assurance*, wrought by the very existence of infant bap-

tism, that in some other way God's wisdom and tenderness will reach and redeem them."

It is the doctrine of the Lutheran Church, that the Holy Spirit actually confers in case of death the grace which is ordinarily offered in baptism, in all cases where baptism has been denied or withheld from children. There is, so to speak, an ordinary grace usually offered in baptism, and there is compensatory grace actually bestowed in case of the death of those who have been deprived of that grace which is offered in baptism.

Grace has, then, an efficacy of its own and in itself enters, renews and saves all who do not voluntarily close their hearts against it. It is *resistance* that condemns. "This is the condemnation, that light has come," &c.

### III. PROOF FROM THE REFORMERS.

One of the evils of the false doctrine that unbaptized children are lost, is the practice of baptizing children not fully born, as is the case in the Romish Church, and that of some Lutheran ministers, who hold to the *absolute* necessity of baptism, of advising the parent, in case of death, when a minister can not be had, to baptize the child himself. The one arises from an erroneous view of the *absolute necessity* of baptism, and the other arises both from the above false view, and an equally false idea of the "universal priesthood of believers." Of the two, the error of the Lutheran is liable to be attended with the greater evils; for it destroys the *office* of the ministry.

Luther directs, in his "Bedenken," in case of the death of a child, where a minister cannot be procured, that the parent should hold firmly to the words of Christ, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven;" that he should then kneel down and pray that the Lord Jesus Christ should make the child partaker of his sufferings and death, and then dismiss his doubts in regard to its salvation. "Then should we hold that the little child, though it has not obtained baptism, is not, on that account, lost."

Can anything more beautifully illustrate the great mercy of

our kind heavenly Father than these tender loving words of the great Reformer ?

Bugenhagen wrote an exposition of the 27th Psalm, which Luther endorsed, with the object in view of giving comfort and consolation to the parents of children who had died without baptism, and to refute what he calls "the shameful error, drawn not from God's word, but from man's dreams, that such children are lost." He says, after recommending prayer : "Then shall we *assuredly* believe that God accepts the child, and we should not commit it to the secret judgment of God. To commit it to the secret judgment of God is to throw to the wind, and despise the promise of God in regard to little children."

Luther says again, of the unbaptized children : "The bodies of these unbaptized children have part in the joyous resurrection of life."

Knapp says, p. 422 : "No one will ever be condemned for guiltless ignorance or for unintentional and innocent mistake ; but only for guilty *rejection* and *contempt* of the truth, or for living contrary to the truth when once known."

#### IV. PROOF FROM THE SCRIPTURES.

The Lutheran Church recognizes no authority for any doctrine in any system of religion except the word of God.

We recognize God as a sovereign, doing his own will in heaven and on earth, and possessing all power, and right, and dominion, yet in the exercise of this power, right, and dominion he has limited himself so as to conform all his actions to the rule of consistency and justice. We nowhere learn that he has ever acted otherwise than according to our ideas of justice and consistency. Furthermore, he has clearly revealed himself in the Gospel that he is moved and governed in all his actions towards man, by love and mercy—that mercy is shown even to the guilty.

The old idea, so popular three centuries ago, that because God is a sovereign he must necessarily be a stern and unyielding tyrant, taking pleasure in doing things merely to show his superiority over his subjects, is not the view which the Bible gives of sovereignty, at least, not of the sovereignty of God.



That mistaken view of God had more to do in producing the conception of the damnation of infants than all other things. And the fact is apparent to any careful observer of the history of doctrine that the farther men get from such ideas of God, the farther they remove from the belief that infants are lost, and the more abhorrent and revolting becomes the doctrine of infant damnation.

We do not think it necessary to prolong this article by an array of scripture texts. Two or three will suffice.

Take, in connection with all the sayings of Jesus in regard to little children, the arguments arising from the offices of Christ and from the nature of the atonement, and the doctrine of infant salvation can be easily established. "As by the offence of one many were made sinners, so by the obedience of one shall many be made righteous," is the line upon which the whole Gospel proceeds. "As by the offence of one judgment came upon all men to condemnation, so by the righteousness of one the free gift came upon all men unto justification of life." Sin and Christ's merits are said to be co-extensive. As all are injured by the fall of Adam, so all are in some way benefited by the obedience of Christ. Whatever that benefit is, it is certain that children dying in infancy are partakers of it, or else upon a large proportion of the human race the "free gift" would not come, which would prove Paul a teacher of falsehood. But the benefit is the "free gift," and the "free gift" is "unto justification of life." This "free gift" is the effect of "the righteousness of one," and is "unto justification of life," in every instance except where it is "grace of God received in vain." But children cannot receive it in vain—they do not resist the grace of God, and that "free gift" is "grace," and "by grace are ye saved;" therefore infants dying in infancy are partakers of the "free gift" which is "unto justification of life," which is "grace," and the "grace of God bringeth salvation," so their salvation is beyond all doubt.

Christ "tasted death for every man," therefore he died for children. Take the example of Christ in connection with his intercession, and the case is further strengthened. He took lit-

tle children in his arms and "blessed them." If that blessing was in the form, and of the nature, of prayer, then it was an intercession with the Father, and all intercession of Christ is made on the merits of his *atonement*, then the fact that he actually made an atonement for these children is established. If Christ made atonement for children and redeemed them from the curse of the law, and they are not guilty of actual transgression, and Christ intercedes for them, and they do not reject the atonement, certainly they are saved. If the words of Christ were in the form of a blessing, then the case is all the stronger; for "who can curse whom the Lord hath blessed?" If, then, Christ dies for them and thereby brings to them the "free gift" of his righteousness, and blesses them, and intercedes for them, who will keep them out of the "kingdom of heaven" of which he said they were, while yet alive?

The objection raised against infant salvation on account of Jno. 3 : 5 vanishes when we remember that Jesus was laying before Nicodemus the terms of *adult* baptism and adult salvation. He was laying down the *rule*, not the exception. The plan of salvation is made known to *adults*, not to *infants*. What Christ made known to Nicodemus, was the law to which he binds us, but he himself is not bound by any law. It teaches the absolute necessity of baptism as the ordinary means of regeneration, and it was regeneration that Christ was explaining; but he had not in contemplation, nor did he at all refer to, extraordinary means which God could employ to save infants and irresponsible persons.

The cutting off from the congregation of Israel of the children whom the parents refused to circumcise, is sometimes adduced to prove the danger of unbaptized children being lost, and it may prove the danger of delay in the baptism of our children; but proves nothing as to the safety or danger of those who have been deprived of the benefit of baptism without any fault of their own. It was a case of *wilful neglect* or positive refusal that should be punished with death. And after all, who was to be the sufferer? Cutting off the child by death was no proof that the child should be lost. It can mean no more than a deprivation of natural life. But our exegesis of the passage is

that the curse for the neglect should fall on the *parent*, not on the child. He should be deprived of the pleasure and society of that child. He should suffer for his disobedience.

So that we find nothing in the conversation of Christ with Nicodemus, nor in the cutting off of the uncircumcised child to prove that children dying without baptism are lost, nor do we find either the doctrine, or any inferences that might lead to the doctrine of infant damnation.

We have not touched upon the Calvinistic doctrine of salvation. Our object has been to refute *Lutheran* disputants who harbor the error that God himself cannot save children without baptism. Such a view limits God, minifies the grace of Christ, and does violence to the Scriptures. Indeed, it makes baptism, and not divine grace, the efficient and operative means of salvation.

There is nothing in all that we have said to cause any parent to neglect or delay the baptism of his child. There is danger in delay here as in everything else. We have the means of introducing our children into the covenant and to all the rich blessings of that covenant; and the very mercy of God which abounds in the means, and in the covenant, and overflows, we may never know in this life how far beyond the bounds of the covenant, urges us to accept at once the provisions of grace, and put our children within their reach.

## ARTICLE VI.

## THE WAITING OF THE ISLES.

A MISSIONARY ADDRESS BEFORE THE STUDENTS' MISSION-UNION OF LEIPZIG, BY DR. FRANZ DELITZSCH.

Translated by REV. P. C. CROLL, A. M., Schuylkill Haven, Pa.

In spite of the contradiction of Missourian and in part also of German Lutheran Orthodoxy, it is in keeping both with Scripture and experience to hold that God's redemptive work was not formerly limited to Israel, nor is it at present limited to the Church. The completion of God's work of grace is indeed still conditioned as it was formerly, by the established means of grace, but God's activity in behalf of human souls, which aims at their salvation and incorporation into the community of the redeemed, begins even beyond the sphere of these means of grace.

"Have I," God asks through his prophet, (Ez. 18:23) "any pleasure at all that the wicked should die, and not that he should return from his ways and live?" And the Apostolic word declares (1 Tim. 2:4) concerning God our Saviour: "Who will have all men to be saved and to come unto the knowledge of the truth." The merciful will of God therefore includes all mankind. Is it conceivable that this gracious divine will is indifferent, ineffective and impotent with respect to the far more than nine hundred and seventy millions, who in great part have as yet heard nothing of Jesus Christ, not to mention the many generations of men who have entered and departed from the stage of existence without the pale of the established means of grace?

It is certainly true, as Peter testified before the Sanhedrim (Acts 4:12), that there is no salvation in any other, for there is none other name under heaven given among men, than the name of Jesus Christ, whereby they must be saved. But the redemptive counsel of the triune God and the finished work of atonement by the incarnate Son of God embrace alike the Jew

and the Hindoo and the Indian and every man, in every nook and corner of the earth ; and this decree of redemption, whose first proclamation is the protevangelium, inherently declares that no one will be lost because of the sin which came into the world through the fall of man, without having in some way offered to him the possibility of attaining unto the grace of God the Saviour, which flows from this redemptive decree, as a salvation from the curse of sin. Even Old Testament faith was for centuries directed to God the redeemer, before the future Christ had become the centre of faith-consciousness, as the human mediator of redemption from sin and wrath and death. From this we may conclude that in the heathen world also, before Jesus Christ is revealed to it as the mediator of redemption, God the redeemer gives witness of himself to those souls and endeavors to effect in them a longing after that deliverance from sin and wrath and death, which finds its final satisfaction in their learning sooner or later to know him, who of God is made unto us wisdom and righteousness and sanctification and redemption.

The Mecklenburg "Kirchen- und Zeitblatt" of Feb. 1st, 1882, maintains in a treatise, which the May number of the Missouriian *Lehre und Wehre*, endorsed by re-publication, that it is an ungodly presumption, a seductive heresy to say that the natural man seeks after God, and those theologians who hold that Christianity, as the religion of redemption, is a response to the longings of the human soul for deliverance from the ban of sin, the antidote for the prodigal's homesickness, it accuses of heresy, and designates them as the apostles of longing and homesickness, (*Sehnsuchts- und Heimwehs ver Kündiger*).

The Scripture doctrine of man's depravity, this article declares, must fall, if we teach that the natural man has any longing after God, and in consequence also the doctrine of redemption ; for if man still possesses a yearning after God he has in so far no need of redemption, of expiation for debts and sins, since longing after God is no sin. Away with a doctrine that lightly esteems the blood and death of Jesus ! No ! man's nature and being are totally depraved, even his innermost and noblest parts ; all his longings and desires are sinful, ungodly,

profane, depraved and condemned ; the entire man has need of redemption and has also become partaker of the same through God's mercy by means of the death of Jesus.

Such polemics do not affect us. We are far removed from wishing, Pelagian like, to underestimate, the sinful depravity of the natural man. The Adamic race viewed by itself, *i. e.*, regardless of the workings of redeeming grace, appears to us also as a *massa perditâ* under the ban of sin, wrath and death. Wherever yearnings from the estrangement of God for fellowship with him appear, they are not the spontaneous activity of the natural man, but the workings of divine grace, which seeks the lost and endeavors to draw man back from his lost condition. It is therefore no contradiction to the universality and depth of human depravity, when God by virtue of the universality and intensity of his gracious will, seeks there also to awaken yearnings after redemption where the Gospel in its course around the world has not yet come. A more serious consideration is this, that herewith is implied an extraordinary action of grace, such as is not mediated through the Word and Sacraments—the ordinary and established means of grace. Whether, however, such an extraordinary action of divine grace takes place or not in the heathen world, is not to be decided by dialectic consequences resulting from dogmatic premises, but according to the results of observation, and better still according to the testimony of God's word. If, from the confusion of voices, which resound through one another in the heathen world, we perceive also a longing after redemption, coming from the depths of the human soul and extorted from the consciousness and distress of sin, we shall recognize in it the activity of grace, which arouses man from his carnal security and puts his soul, like a magnetic needle, into a state of trembling search. Of course we must be on our guard not to confound nature with grace. When we hear in the ancient Hindoo Rig-veda the prayer :

"Where light is, which can never dim,\*  
And where a heavenly lustre shines  
There into immortality  
Eternal, may Soma lead me !"

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\*Geldner and Kügi, Seventy Hymns from the Rig-veda, (1875) p. 111.

And while an old Assyrian, pious ejaculation reads :

"God, thou my Maker (ilu banija)†  
Seize thou hold of both mine arms,  
Direct the breath of my lips,  
And these my hands—guide them too,  
O Lord of light !"

These confessions do not pass with us as being already the workings of grace. But wherever such confessions are heard, we must regard it possible for grace to bring about, in individual souls, a spiritual desire after elevation above this world of death, and for a knowledge of God the creator as the redeemer from sin. And when it is said of a young Chinaman, whose life was entirely devoted to the care of the sick and poor, that once while seeing in a certain chapel a picture of the crucified, having stood entranced before it for fully half an hour, he fell down in a worshipping attitude and then arising exclaimed : "This is the only Buddha whom men shall worship," we take it as a token that there is even in the heathen world a working of grace, preparatory to the knowledge of the sinner's Saviour. Of course such accounts may be criticised, and the worth of such testimony depreciated—hence this last instance must be regarded as transcending the subjectivity of this observation and judgment. If the word of God attests such activity of *gratia praeeparans* in the heathen world, we must recognize and believe it, even though it were counter to our comprehension.

Twelve years ago I delivered an address before a pastoral association of Dresden on three phases of John's Gospel which have as yet received little attention. In the first of it I maintained that the words of the Master as given in the fourth Gospel teach that there is active in all men, a preparative grace of God, which has the redemptive counsel as its foundation and the recovery unto Christ, the redeemer, as its aim. There are in the heathen world men, who through a voluntary surrender to the Father's drawing, attest that they are of God, that they are of the truth, and who, when Jesus presents himself to them through the preached Word, recognize him as the Son of God, and yield themselves to him as the fulfilment of their yearning

†Schrader's Texts of Assyrian Lyrics, (1874) p. 88.



after salvation. They are the sheep of whom the Lord (John 10 : 16) says : "And other sheep I have, which are not of this fold (viz., the fold of Israel), them also I must bring and they shall hear my voice." The Gospel of John divides the work of grace, which makes the redemptive counsel effectual, into the preparatory activity of the Father extending to all men, and in the finishing work of the Son, mediated through the Gospel. And setting forth this doctrine it does not stand alone. This is the teaching of all holy writ, and I shall now demonstrate that the second part of the Book of Isaiah is, in its confirmation of this comforting truth, the counterpart of the Gospel of John.

The servant of God in Is. 40-60 is sometimes Israel as a whole, sometimes the true Israel as the kernel of the covenant-breaking mass, sometimes the one person in whom the decree of God and his purpose of grace in choosing Israel attains its final realization, viz., the Saviour, through whom Israel and by means of Israel humanity itself participates in the salvation. In chapter 42 the sometimes expanded sometimes contracted conception, which is the heart of the book, for the first time becomes distinctly personal, as follows :

"Behold my servant whom I uphold ; mine elect, in whom my soul delighteth, I have put my spirit upon him : he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench ; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth ; and the isles shall wait for his law." The "judgment" is God's revealed will as a rule for man's conduct, and the "law" of God's servant in distinction from the Sinaitic law, is that law of which a more ancient word of prophecy (Micah 4 : 2 ; Is. 2 : 3) says : "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem," hence the Zionitic law, which abolishes the wall of partition between Israel and the heathen nations—the Gospel of peace, (Eph. 6 : 15). Concerning this Zionitic law, this evangelic thora, it is said that the isles are waiting for it. The passage in (Matt. 12 : 21) reads somewhat differently : "And in his name shall the Gentiles trust," but properly under-

stood, there is even here no other sense than that the "name," *i. e.*, the self-attestation of the servant of God, shall be the aim and the ground of hope for the Gentile world. The sense of it is, however, first of all, that this new revelation, of which the Mediator shall be the servant of God, is in answer to a deep-seated longing of the heathen world. The immediate interpretation of the prophetic word in the context confirms this. For in chap. 51, v. 4 we read: "Hearken unto me my people, and give ear unto me, O my nation, for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arms shall they trust." Salvation comes in the way of judgment, but in the arm of God thus breaking forth the hope of the isles finds its fulfilment, and in his arm that brings salvation the waiting of the isles finds its satisfaction.

In such a preparatory manner God wrought also upon Cyrus. The fact that the God of history and prophecy, before he was known of Cyrus, had addressed him by name and assigned to him the work of liberating Israel and destroying idolatry, this fact indeed does not yet prove a reflexive activity in the soul of him that is to be. But having now appeared and being engaged in fulfilling his mission, he calls upon the name of Jahve (41 : 25), he has acknowledged the one living God and worships him, and the latter calls him "my shepherd" (44 : 28), and "my anointed" (45 : 1). The susceptibility for this recognition of the God of Israel must doubtless be regarded as a main point in the preparation of this chosen instrumentality; for God says to Cyrus by the prophet 45 : 5: "I am the Lord, and there is none else, there is no God beside me; I girded thee, though thou hast not known me." This being made susceptible by means of preparative grace is presupposed also, when the victorious entrance of the Gospel and its joyful reception by the heathen world is held up in prospect, (52 : 15). For while Israel, although prepared by means of the word of prophecy for the appearance of the servant of God, had no eye of faith for the salvation and glory, which at his appearance he concealed

beneath a form of humility and suffering; yet the knowledge of this Redeemer, who died an ignominious death but now lives forever and reigns as priest and king, shall transform the heathen into trembling astonishment and inwardly conquer their kings: "As many were astonished at thee (*viz*: in Israel), his visage was so marred more than any man, and his form more than the sons of men—so shall he sprinkle many nations; the kings shall shut their mouths at him, for that which had not been told them shall they see; and that which they had not heard shall they consider." Then in the 53d chapter there follows the confession of the final Israel. He came unto his own, but his own received him not, while on the other hand the heathen world, which had no preparative word of God with regard to him, offers to this man of affliction, who sacrificed himself for us and is now exalted to God on high, an exulting and amazing faith. A preparatory activity on the part of God, who directs the world's history towards the goal of this counsel, has there made the soil receptive for the Gospel. The heathen world knows nought of the Redeemer, but there are found in it souls that yearn after redemption, and hence mediate, though unconsciously, after the Redeemer. God desires the salvation of the Gentiles, as he proved unto the prophet Jonah, and this will of his is not idle. His grace prepares the souls of those who submit to it, in advance, for the heavenly message of the Saviour of sinners. The isles have fixed their hope upon God the Redeemer and upon his arm shall they trust.

The Gospel is a voice from heaven in answer to the voice coming from the depth of the human soul, when God's Spirit has aroused the latter to reflection. The results which the grace preparatory to the Gospel discovers may be read in the first two chapters of the epistle to the Romans. Although the heathen world has become a prey to idolatry and iniquity, yet God the only living one, and whatever in his sight is right or wrong, was and remains knowable also to the Gentiles because of God's creative revelation and order. This divinely created light of nature still exists and is not lost by all to the same extent, and the inventive wisdom of the all-merciful one has ways

and means to kindle with this light of nature a yearning after redemption in the depths of the human soul. My young friend of Erlangen, Theodore Jellinghaus, who labored successfully among the North Indian aboriginals of the Kolhs from 1865-70, gives an account in a report on the Kolhs in East India and their Christianization, with which the newly established missionary journal of Warneck opened:\* "I entered the heathen world with the prejudice which conquers knowledge, that the heathen had no knowledge in their conscience of the being of God as the one, almighty, benevolent creator and governor of the world, and that what we call polytheism, fetichism, demonology, would exclude a knowledge of the existence of the one benevolent God. I still remember how I once presented my view in opposition to a cultured Hindoo, a member of the new mystic-rationalistic-theistic sect of the Brahma-Somaj. His positive maintenance of the opposite opinion that each heathen nation knew that there was a God, struck me, but did not convince me. But what was my astonishment when, as I advanced with the study of the Munda-Kolh dialect and the religious mottoes and proverbs of this people, I discovered that in its fundamental aspect their religion was thoroughly monotheistic, that indeed the existence of the one benevolent God is quite as self-evident to them in their daily life, as it is to us Europeans when we speak of God. Subsequently I saw more and more that all heathen know that there is a God, and that, when a dozen heathen of the most diverse views sit together with Mohammedans and Christians in their talk of God and God's providence, it appears to them as self-evident that God is but one and for all the same, as that there is but one sun."

This observation is old. The brief work of Tertullian, known by the significant title of *de testimonio animæ*, was expressly written for the purpose of establishing this very truth. "So strikingly," says Lactantius with regard to this view of Tertullian (*Institutiones* 2 : 1), "does truth break forth from the human breast, when it yields to the force of its original being." I remember having heard of the sainted missionary-director Graul,

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\*M. J. 1874. The quotation is from page 29 of the first part of the General Report.

that even Tamul when seized by the power of external impression loses sight of the gods of his national religion, and breaking out into an immediate demonstration of emotion, he exclaims *andaver, i. e.*, the Lord!

There is much comfort in the fact that the counsel of triune love includes all men; that men of all nations stand not only upon the natural foundation of creation but at the same time also upon the gracious foundation of redemption, and that also everywhere whither the preaching of the Gospel may not yet have come, there is an operation of the grace of that God who has sworn: "I have no pleasure in the death of the wicked, but rather that the wicked turn from his ways and live." So far from making the Church derelict in the performance of her missionary duty; this consolation ought to spur her up to an urgent performance of it. The Church is God's co-worker. If preparatory grace produces a craving after redemption in susceptible human souls, this is done in order that the Redeemer may be made known to them, and that their longings after salvation, which the Father's drawing awakened, may be stilled. But the Redeemer cannot be made known to them except by the preaching of the Word, with which the Church has been entrusted. The death-like, shadowy darkness of the heathen world will not be dispelled, if the Word of preparatory grace and the preaching of the Gospel of him, who is the light of the world, do not combine with each other. The promise: "Who-soever shall call on the name of the Lord shall be saved," applies according to Joel 3 : 5, not to Israel merely, but also to those fleeing from among the Gentiles, whom the Lord has called. "How then shall they call," asks the apostle, Rom. 10 : 14, "on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written: How beautiful are the feet of them that preach the Gospel of peace and bring glad tidings of good things!"

Let us add, how shall these messengers, whose feet are beautiful, be sent, if none are willing to be sent? Quite recently, missionary Mayr of Rangûn, in the British portion of the Bur-

mese province, remarked to me that there is need of intelligent missionaries in order that first of all by the mastery of the unknown languages of those mountaineers their evangelization be made possible. Hitherto there has been but a single Christian scholar, Forchhammer, who has devoted himself to this linguistic pioneer work.

As the heart of man consists of two united halves, which co-operate in the circulation of the blood, so also the missionary work of the Church, by means of which she conveys to the heathen world the water of life is two-fold, embracing both Israel and the Gentiles. While laboring for the latter, let us not forget the former. Both the gathering in of the Gentiles and the restoration of Israel, one as much as the other, are prerequisite to the consummation of God's kingdom. May this Students' Mission Union not merely coöperate in the awakening of sympathizing love for this two-fold mission, but also in the furnishing of co-workers towards its fulfillment.

Once upon a time a missionary festival was celebrated in a certain Scotch town. At this occasion a missionary, who had returned from the South Sea, spoke plainly of the condition of the pagans as he had found them and of what God's Word had accomplished among them. By and by he produced from a package, which he had taken with him into the pulpit, all manner of images, wrought in stone and wood, giving the names of each of these gods, and telling what the people thought and believed concerning these ere the Gospel came and constrained them to forsake their idols and worship the true God. Up in the gallery was a lad, who listened to all that was said, and his heart became deeply impressed with the wretchedness of those nations that know not God. While the exercises were being brought to a close, the last speaker said: "There will be a collection lifted at the doors, in behalf of the missions." But the poor youth had naught but empty pockets. He was very much ashamed and considerably distressed. How could he pass the basket without dropping something into it? It seemed best for him to remain until the deacons had taken the baskets into the sacristy. Meanwhile the church had become empty, and the little fellow sneaked quietly down stairs. One still stood

with his basket before the church door. He heard some one coming with quiet step, saw the lad, and reached out the basket to him. The latter had not expected this. His face turned red, but he at once became composed and said to the deacon: "Hold it somewhat lower!" The man lowered the basket. "Still somewhat lower!" It was done. "Still lower!" No sooner said than done. "Suppose you set it on the ground!" The man yielded to the wish of this extraordinary lad. Then the latter stepped into the basket and said: "I have no money, but I mean to give myself; I myself desire to become a missionary." This was the most precious offering that was brought that day, for the lad kept his word. Who will pattern after him? Who will step into the basket?

The isles shall wait upon the Lord and upon his arm shall they trust. Ethiopia stretches out her hands unto God. Out of Seir the voice is heard: Watchman, what of the night? Watchman, what of the night? From the isles the cry is heard: Come over and help us! The field is white for the harvest, and the harvest is great, but the laborers are few. Pray ye therefore the Lord of the harvest—the Saviour inculcates upon his disciples—that he would send forth laborers into his harvest. "Holy, holy, holy is the Lord of Sabaoth" the Seraphim proclaim, and looking out upon the ends of God's ways they add: "All lands are full of his glory." But the thrice holy one declares: "Whom shall I send? Who will be my messenger?" And while all lands are not yet full of the glory of the thrice holy one, the heavenly question still is asked as earnestly and even more urgently: "Whom shall I send? Who will be my messenger?" and the heavenly command is still given: "Go ye into all the world, and preach the Gospel to every creature!"

Lord Jesus Christ, heavenly king and high priest, thou who sittest on the right hand of God, who said unto thee: Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou hast ever marshalled around thee an obedient people in holy array, that they might join thee in the battles of the Lord. Let us also live to see in our day a youthful host born unto thee as the dew is born from the crimson of the morning. Thus far only a



third of humanity bows the knee in thy name. Let the spirit of Pentecost come upon thy Church, that the apostolic triumphal march of the Gospel be renewed. Let the fire blaze higher, of which thou saidst: I am come to send fire on the earth, and what will I, if it be already kindled! If thy Church burn more and more with a zealous love for thy cause and for redeemed humanity, then will the cause of missions gain a new impetus, then hosts of evangelists will go forth from her, then speedily will the idols of the earth vanish, and each from its place, all the islands of the Gentiles will worship thee. The waiting of the isles, the longing of human souls, the groaning of every creature, is for salvation, and thou art the Saviour, thou hast accomplished the counsel, thou hast triumphed over sin, death and hell, thou art the goal of every hope, the satisfaction of every longing, thou stillest every sigh. Blessed art thou! And let all the world say *Amen!* Amen.

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#### ARTICLE VII.

##### BIOGRAPHICAL SKETCH OF PROF. J. A. BROWN, D. D., LL. D.

Some special memorial of the late Dr. J. A. Brown seems to be called for both by the prominence of his official position and the leading part he took in an important and trying period in the history of our Church. Coming to the chairmanship of the Faculty of the Theological Seminary in the midst of the agitations which resulted in the formation of the General Council, and standing then and to the last in the very front in the stormy polemics and discussions by which the position of the General Synod was maintained and vindicated, his work is to be counted among the strong determining forces in our church affairs during those days. It is due, not alone to Dr. Brown, but to proper history, that the facts of his able and valuable ministry should be traced and some record made of the Church's estimate of the service he accomplished. To do this as far as we are able is the object of this article.

**EVENTS OF HIS LIFE.**

By Prof. P. M. BIKLE, A. M., Gettysburg, Pa.

James Allen Brown was born, Feb. 19th, 1821, in Drumore township, Lancaster county, Pa. He was the son of James and Ann Brown, who owned and tilled the farm now in possession of Lea P. Brown, a brother of James Allen. There were also three other brothers—Samuel P., a physician in Philadelphia, David, a merchant in Drumore township, and John now residing in Philadelphia; and two sisters—Mrs. Mary Groff, of Rockville, Md., and Mrs. Emily Boyd, who died about twenty years ago. Both parents were Quakers, but, whilst they trained their children in the fear of God and the simple habits of their people, there is no evidence of any effort to restrain them in their personal freedom of choice as to the phase of Christian faith any one of them might decide to adopt.

**BOYHOOD.**

The boyhood of James Allen gave promise of a no merely ordinary man. After spending the day with his brothers in work on the farm, he devoted his evenings to reading. The books he read were not such as usually attract and interest boys, but of a more substantial character. It is said that before he completed his tenth year he had read Locke's "Human Understanding." Both his grandfathers were men of fair literary culture, and his grandfather Brown had a good library to which James Allen had free access. He made good use of this privilege. Milton's "Paradise Lost" had special attractions for him, and he read it over and over again until this great epic became quite familiar to him. In his early education he had only the advantages of the public schools but, meagre as these were, he derived great benefit from them and was regarded by his school-fellows as of remarkable talent.

He took little interest in boyish sports and seldom participated in them. He was fond, however, of hunting and fishing, but along with his gun or line he would always take a book, and thus entertain himself when the fish were shy of the hook or he sat down to rest on his hunting tramps.

## PREPARATION FOR COLLEGE.

When he was approaching manhood, he expressed a desire to go to college; but his father not only gave him no encouragement but tried to dissuade him. Like many other farmers who have their broad, fertile acres, Mr. Brown thought he had enough to give all his children a fair start in life, and did not look to the higher advantages of a liberal education. James Allen, however, when once set in his purpose, was not easily diverted from it. If there was to be no encouragement or support from home, he would depend upon himself.

He, therefore, went to Lancaster, and, without a scrap of a certificate or recommendation, made application for a vacancy among the teachers in the public schools. These schools were then, as now, exceptionally good, and under the general supervision of some of the leading men of that city, among them Col. John W. Forney and Dr. John L. Atlee. After a satisfactory interview with the proper authorities, he was appointed assistant principal of the High School. Many of the prominent men in Lancaster now remember him as their teacher and are unsparing in their praise of his efficiency and his kindly interest in them as his pupils. How long he continued in this position we are unable to say.

On Dec. 31st, 1840, he walked from his home to Lancaster, and bought a copy of Valpy's Greek Grammar, having resolved to prepare himself for college during the hours he was not engaged in teaching and other work. He returned the same day, proud of his possession and with the evident purpose of making faithful use of it. This grammar is still in the possession of the family, and, in view of what was accomplished with it, ought to become a treasured heirloom. He had begun the study of Latin about a year before and was quite well advanced in all the English branches.

On Jan. 1st, 1841, when he began the study of Greek with a Mr. Cory at the Mount Joy Institute, he also commenced a diary in which he recorded his work and progress from day to day for several years; then changed to a weekly record for a year or two more; then to longer intervals; and quit altogether on

Feb. 19th, 1849—the twenty-sixth anniversary of his birth. With this diary before us we can trace his course with great exactness through the years covered by it.

The date of his entering Mount Joy Institute to teach and study is uncertain, but we find him continuing there only a few weeks after Jan. 1st, 1841. The Emmaus Institute at Middletown, Pa., was opened Feb. 2nd, with Rev. Samuel Sprecher as Principal. On Feb. 15th, Rev. S. wrote to Mr. Brown requesting him to assist in teaching. He at once accepted, and the next day went to Middletown to enter upon his duties. He says he found Mr. Sprecher in "rather bad health," and it is likely, for this reason, that the greater part of the work devolved upon Mr. Brown. He, however, continued his studies with remarkable assiduity and surprising progress. To show what extra work he was doing, and his progress in some of his studies, especially in Greek, we quote the following from his diary:

*Jan. 1st, 1841.*—This day I commenced studying Greek at the Mount Joy Institute with Mr. Cory.

*Jan. 18th.*—Commenced the Greek verb.

*Feb. 1st.*—Commenced reading Xenophon to-day.

*Feb. 4th.*—Read some Greek in Xenophon and the Greek Testament.

*Feb. 10th.*—Finished writing the translation of Cicero's first oration against Cataline in a hard, literal style.

*Feb. 11th.*—Recited 350 lines of the fourth book of Virgil's *Æneid* after school.

*Feb. 23d.*—Read Greek as usual from Xenophon and the Testament; also read several odes of Horace.

*March 12th.*—Commenced this day to board with Mr. Sprecher in the Institute, and to read the *Cyropædia*.

*March 22d.*—Commenced Bonnycastle's *Algebra* to-day.

*April 8th.*—[School closed]. Spent to-day in running about, and studying *Algebra*.

*May 3d.*—Started this morning for Middletown and arrived in the evening.

*May 4th.*—Amused myself by walking around town, and reading Greek.

*May 15th.*—Commenced reading Homer's *Iliad* to-day.

*May 17th.*—Read Demosthenes to-day.

*May 18th.*—Read Demosthenes, Homer, Cicero, and Xenophon.

*May 19th.*—Read Demosthenes and Homer.

*May 21st.*—Finished the first *Phillipic* of Demosthenes.

*May 22d.*—Read several hundred lines of Virgil.

- May 24th.*—Commenced Demosthenes de Corona to-day.  
*May 25th.*—Read Homer and Demosthenes.  
*June 5th.*—Finished the first book of Homer to-day.  
*June 14th.*—Read Homer and Xenophon.  
*June 18th.*—Finished the third book of Xenophon's Anabasis.  
*June 19th.*—Finished the second book of Homer.  
*July 7th.*—Finished reading the sixth book of Xenophon's Anabasis.  
*July 20th.*—Read Demosthenes and Euler's Letters.  
*July 26th.*—Read Demosthenes and exercised in music.  
*July 27th.*—Read Demosthenes and Euler's Letters.  
*July 28th.*—Finished "De Corona" and read some of Horace's odes.  
*July 29th.*—Studied the Greek grammar and read Horace.  
*July 30th.*—Commenced reading "De Corona" again, as I was so pleased the first time that I cannot relinquish it. Read some in Horace.  
*July 31st.*—Read Demosthenes, Homer and Virgil.  
*Aug. 2d.*—Exercised with Mr. Croll this evening on the violin.  
*Aug. 3d.*—Read Demosthenes and exercised in music.  
*Aug. 13th.*—Read first Olynthiac of Demosthenes.  
*Aug. 14th.*—Read second Olynthiac of Demosthenes. Finished Stevens' Travels in Egypt, Arabia and the Holy Land.  
*Aug. 16th.*—Read third Olynthiac of Demosthenes.  
*Aug. 18th.*—Read the second Phillipic of Demosthenes.  
*Aug. 22d.*—Read Keith on the Prophecies.  
*Aug. 23d.*—Studied Greek grammar and read in Virgil, etc.  
*Aug. 24th.*—Read Combe on Health and Intellectual Powers.  
*Aug. 26th.*—Commenced again to read Homer.  
*Aug. 31st.*—Read Homer and exercised on the violin.  
*Sept. 11th.*—[At home]. Read Homer and went to camp-meeting.  
*Sept. 22d.*—Commenced the fourth book of Homer.

Thus he goes on from day to day doing a large amount of work in addition to attending faithfully to his duties in the school-room. His vacations, too, are spent mainly in study. We might give many additional extracts from his diary showing what a busy life he was leading, but we have thought best to select those principally that bear upon his preparation for college. During this time we find him training a class in singing, taking an active part in a debating society, reading history and such works as Horne's "Introduction." Where are the young men now that apply themselves as he did? He was not satisfied with translating a single author in Greek or Latin at a time, but he reviews in connection what he has read, or takes hold of a new text-book before it is assigned by his teacher. It

may be said, too, that he did most of this work without a teacher. At one time he went to Lancaster and sought the aid of Prof. F. A. Muhlenberg, of Franklin College, now of the University of Pennsylvania, in solving some difficulty in Greek, showing that he was pursuing his studies only under the general direction of Mr. Cory, of Mount Joy, and not reciting regularly to him.

#### HIS COLLEGE LIFE.

Oct. 23d, 1841, he returns to Middletown to resume teaching, but he soon decides to go to college. Nov. 5th, he makes this entry in his diary :

Started from Harrisburg this morning about 7 o'clock and arrived in Gettysburg about 4 in the afternoon. Called on the President of the College and the Professors, and obtained an entrance to the Senior class.

In the absence of the Professor of Greek, Prof. Reynolds, who then occupied the chair of Latin, examined him in both Latin and Greek. As he applied for admission to the highest class in College and had devoted less time to his preparation in his classical studies than in the others, the examination was unusually rigid ; but he underwent it with great credit to himself and satisfaction to the Professor.

He entered upon his work in College with great zeal and manifest interest. He was not satisfied, however, with doing the mere routine work of the class-room, but devoted much time to reading and reviewing the Latin and Greek authors he had read. It was during his life at College that he united with the Presbyterian church in Gettysburg, then in charge of Dr. Watson. He was received by baptism, Dec. 19th, 1841. His recorded prayer is, "O Lord, grant thy Spirit to enable me to keep my baptismal promises. Oh ! guide me in the way of eternal life."

And just here we may observe, that Dr. Brown manifested an earnest religious spirit long before he became a member of the Church. In his diary we find him regularly recording the texts of Scripture on which he had heard sermons preached, and he was regular in his attendance on the service of God's house. These texts are given in Latin for awhile and then always in Greek. Often, after the text, he adds a short prayer which

manifests a most earnest breathing after holiness. This runs all through his diary during all the years he kept one. Busy as he was, he was constantly imploring forgiveness for wasted time, and, earnest as was his Christian spirit, he was always seeking a greater nearness to Christ.

No special event marked the remainder of his year at College. He devoted his time assiduously to his regular duties, reading works of solid character from the libraries, and re-reading Latin and Greek authors. There is a seriousness of tone running through all these months that is in marked contrast with the usual free and light-hearted life of the average college student. This, indeed, seems to have characterized his whole life so far at least as pertains to his intercourse with those outside of his own immediate family. On account of it he was often misunderstood and regarded as having little or no interest in the social relations of life. That he was made aware of this is evident from the following entry in his diary made soon after he left College: "When I review the past, I find I have done less to glorify my God and promote the welfare of my fellow-men than to develop my intellect. Whilst I must labor to cultivate the faculties God has given me, I should be studiously engaged in cultivating my heart and forming those active principles of benevolence which adorn the followers of Christ. I find myself, from continual study, regarded as cold, unsociable, and selfish. This opinion I must remove by a more careful walk and conduct." This reserve in social life, notwithstanding his efforts to overcome it, continued to the last, but in a less and less degree. There were times, especially among his ministerial brethren, when no one could have been more genial and entertaining, but at no time did he manifest any interest in the lighter conversations and methods of entertainment in the social circle.

Soon after his graduation we have the first recorded expression of Mr. Brown's desire to preach the Gospel. He had gone to Mount Zion, in Lancaster county, to attend church services, but, no preacher arriving, the meeting was taken in hand by several men who had more zeal than knowledge, and their conduct and speech were so unbecoming and disgusting that his feelings were shocked and he returned home under great de-



pression. After a prayer to the Lord for mercy on that people and that they might be enlightened by his truth, he adds: "I felt an ardent desire this evening to proclaim the Gospel of Christ. Many are living and dying in their sins, and know not the riches of the salvation provided by a gracious Redeemer." Who knows but that he was providentially led to witness these scenes for the purpose of awakening in him the very desire he expresses?

TEACHING SCHOOL.

Oct. 22nd, 1842, he went to Leitersburg, Washington county, Md., to take charge of a select school. He continued there till April 6th, 1843. During this time he made faithful use of his spare time in reading, devoting special attention to Latin and Greek authors and religious works. For some months he kept his diary in Latin.

May 26th, 1843, he went to New Windsor, Carroll county, Md., to assist Rev. Mr. Carter in teaching. He was not favorably impressed with the place, and the school was small. He, however, entered upon his work with his usual earnestness, and spent his spare time in study. It was here that he began the study of Hebrew and prosecuted it with such success that in a few weeks he was reading portions of the Old Testament in the original. In connection with this he was also keeping up his other studies. The place and the school, however, had so few attractions that he closed his engagement there early in July and left for home. Here he remained till the following April, not in idleness, however, but in work on the farm and in faithful reading and study. The line of studies pursued was that of a theological student, though we find no purpose expressed to enter the ministry.

April 12th, 1844, he received a communication from Darlington, Harford county, Md., notifying him of his election as Principal of the Academy in that place. He accepted and soon entered upon his duties. He continued there till Sept. 12th, 1845. Evidently he was better satisfied there than in New Windsor, and was very successful in his work. Some of his pupils still remember him with great affection. An evidence of this was received in Nov., 1882, by his son, J. Hay Brown,

Esq., of Lancaster, from E. M. Allen, Esq., a member of the Maryland State Senate, from Harford county. Mr. Allen wrote, inquiring about Dr. Brown, and, on hearing of his death, replied that he and his wife had been pupils of his at Darlington and both had "a high regard for him." Mr. A. was "an orphan, almost without money or friends—*entirely* without the former," when he was a pupil of Mr. Brown's, and the favors and assistance he received are remembered with the deepest gratitude. There are doubtless many others who would be glad to bear the same testimony.

#### HIS MINISTRY IN BALTIMORE.

Oct. 19th, 1845, Mr. Brown was licensed by the Evangelical Lutheran Synod of Maryland, at its convention in Washington, to preach the Gospel. He preached his first sermon on the following Sunday, in Luther Chapel, Baltimore, now the Third Lutheran or Monument Street church, served at present by Rev. I. C. Burke. On Nov. 6th, he received a letter announcing his election as pastor of Luther Chapel. He accepted and prepared at once to begin his pastoral work in Baltimore. His ministry there was marked by no special events, but all through there runs the evidence of a quiet but most faithful discharge of duty. We are struck, however, with his oft-repeated lament over the meagre success that seemed to attend his labors, his self-reproaches for inefficiency, his longings for more complete consecration to his Master, and his ardent breathing after holiness. In this connection we cannot forbear giving the resolutions and prayer he records as he begins the year, 1847. They will give a view of the piety and sincere devotion of the man much more clearly than any words of ours can. They are as follows:

The Lord has been pleased to preserve me through another year. And now I desire to begin this year in the fear of the Lord; that whatever portion of it I spend on the earth may be spent to his glory. I am resolved, *in reliance upon God's grace*, to be more careful to redeem my time, that I may continually be doing some good, and that I may grow in grace and knowledge. I hope to be more zealous in serving God in the ministry of the Gospel. I will pray more, think more, read more. I will endeavor to bear about with me more of Christ. And now, O God, do thou direct me. Keep me from vain thoughts. Help me to live with an eye single to thy

glory. Instruct me. Quicken me according to thy word, I will trust in thee ; I have no strength of my own. I look unto thee, O thou God of all grace. Direct me, defend, uphold me. And blessed be the name of the Father, Son, and Holy Spirit forever and ever. Amen and Amen !

#### HIS MINISTRY IN YORK.

Dr. Brown left Baltimore, Feb. 4th, 1848, to take charge of the Lutheran congregation in York, Pa., now served by Rev. A. W. Lilly. He entered upon his work with hopefulness and prosecuted it with vigor and success, but resigned after a service of somewhat more than a year to accept a call to St. Mathews' church in Reading, Pa., now in the pastoral care of Rev. T. C. Billheimer. It was during his ministry in York that he was married to Miss Mary E. Hay, daughter of Dr. Jacob Hay, of York. The marriage took place Sept. 12th, 1848.

#### HIS MINISTRY IN READING.

Dr. Brown's ministry in Reading lasted nearly ten years. His labors there were characterized by great earnestness both among his own people and in aggressive attacks on prevailing evils and false doctrines. His controversies with the Universalists and his assaults against intemperance were specially vigorous and attracted marked attention. He entered upon these with much zeal—with so much, indeed, that an impression was created that he enjoyed controversy and engaged in it rather for the pleasure it gave him as a disputant than to suppress an evil or defend the truth. His readiness to engage in discussion in all his after life, his remarkable skill and power in debate, and the gratification that success brought, gave color to this impression, and it became widely prevalent. We are satisfied, however, that the impression is an incorrect one. A clear insight into Dr. Brown's heart would have revealed a motive far better than the mere love of controversy. That he found some pleasure in the excitement of debate and in gaining a victory we believe. That was nothing more than human. But deeper down in his heart and of far stronger power was his love for the truth and an antagonism to every form of error and vice. His diary uncovers to us the purity of his motives and the sincerity of his heart, and justifies the belief that he was a controversialist

not from choice but from high and pure principle. Of this we feel fully convinced.

Some interesting episodes occurred in connection with Dr. Brown's advocacy of the temperance cause, while in Reading, but we do not have the particulars clearly enough to give them. It is proper, however, to emphasize the relation he bore to this work. He early took part in it, delivering addresses and publicly debating the question even before he entered College, and throughout his life he was always ready to speak in its favor and to encourage every judicious movement for its promotion. He was recognized as one of the most earnest and efficient men in the temperance ranks.

It was during his ministry in Reading that Dr. Brown published a pamphlet on "The New Theology; Its Abettors and Defenders," which attracted the attention of the whole Lutheran Church. It was called forth by Dr. S. S. Schmucker's work on "Lutheran Symbols," especially his exposition of the doctrines of *Original Sin, Regeneration and Justification* contained therein. The first part appeared as an article in the *Evangelical Review*, in July, 1857, and the second part is a reply to an article by Dr. Schmucker in the October (1857) number of the same *Review*. The controversy excited much interest and much bitterness of feeling, but its general influence was good.

NEWBERRY, S. C.

In February, 1859, Dr. Brown left Reading for Newberry, S. C., where he had a short time before been elected Professor of Theology and of Ancient Languages in Newberry College. His eminent qualifications for this new field of labor were shown at once, and the impress made by him while there was deep and abiding. In 1860, he was elected President of the College, succeeding Dr. Theophilus Stork, who had resigned. This occurred in the troublous times preceding, by a few months, the outbreak of our late civil war. The excitement was running high, and the political sentiments of every man of prominence became a matter of deep interest and earnest solicitude. Dr. Brown continued on in the even tenor of his way, attending to his col-

lege duties, but ready to express his sentiments unequivocally and fearlessly if occasion called for it. The occasion came. In January, 1861, on the day before the "Star of the West" (a vessel sent by the U. S. authorities to relieve Fort Sumter) was fired upon by the South Carolina troops, Rev. D. M. Blackwelder, pastor of a Lutheran church about fourteen miles distant, drove in haste to Newberry to inform Dr. Brown that a committee of "minute men" would soon wait on him to learn "his views and feelings on secession," and that, if his reply was unsatisfactory, they would use violence and compel him to leave the State. Rev. B. further added that he knew some of the men and, from their character, felt sure they would carry out their threat, and hence advised Dr. B. to prepare to leave in all possible haste. This matter soon became known throughout the college community and in the excited state of all minds, the exercises were carried on in a merely formal way. At five o'clock in the evening of the same day, when all the professors and students had assembled in the college chapel for the customary evening prayers, Dr. Brown, very pale but with a look of firm determination, arose and told the audience of the notice he had received and said that he then and there would anticipate an interview on the part of a committee. He then said he was born in the Union, reared in the Union, and hoped to die in the Union; that his sympathies were unequivocally with the Federal Government, and that he proposed to resign as President of the College, return to his native State, and, if necessary, join the ranks in defense of the Union. This soon spread through the town and the effect on the people was electric. Mr. Johnston, Chancellor of the State of South Carolina and a firm friend of Dr. Brown, fearing violence from the excited populace, offered to take him quietly to a small station nine miles from Newberry and to send his family by the next train. Dr. Brown declined the offer. He said he had come to South Carolina openly and without fear, and he proposed to leave with his family in the same manner. Fortunately he was able to do this without any hostile demonstrations from the people. This incident is not only an interesting episode in Dr. Brown's life but serves also

to show his fidelity to his convictions and the fearlessness of his character.

#### HIS ARMY CHAPLAINCY.

Some time after returning to Pennsylvania, Dr. Brown was appointed chaplain of the 87th regiment of Pennsylvania volunteers. The exact date of his entering the service was Aug. 19th, 1861. He continued in this relation till Nov. 15th, 1862, when he resigned to accept the position of chaplain of the United States army hospital at York. Personally the change was a desirable one, inasmuch as it would relieve him, on the one hand, from the inconveniences of camp life and accompanying his regiment in the field and, on the other, give him the comforts of home and the pleasure of being with his family. But this very thing made him hesitate to make the change. He was not the man to shirk hardships, and was reluctant to do anything that seemed to imply an effort to get rid of them for the sake of his own ease and pleasure. His regiment was then at Keyser's station, W. Va., on active duty in the field, and hence the greater hesitation on his part to leave. It was only after the earnest persuasion of Col. Buehler, then a captain in the 87th, and other friends that a wider sphere of usefulness would be open to him in the York hospital, where there would be hundreds upon hundreds of sick and wounded needing his ministrations, that Dr. Brown finally decided to accept the chaplaincy at the hospital. The line of duty was the path he would follow whether it involved personal sacrifice or not.

#### HIS LABORS IN GETTYSBURG.

After nearly two years of faithful and unremitting service in the national hospital, Dr. Brown was elected, August, 1864, Professor of Didactic Theology and Chairman of the Faculty in the Lutheran Theological Seminary of the General Synod, at Gettysburg. He accepted and entered upon his duties about two months later. About this time the Lutheran Theological Seminary in Philadelphia was established, and drew from Gettysburg quite a number of its students. Its was a crisis period in the Seminary as well as in the General Synod. The number of students was small for several years, but then began to

increase until it soon reached a higher figure than had ever before been attained. Under Dr. Brown's judicious management, confidence was regained and the friends of the Seminary rallied to its support. The endowment was greatly increased; the course of study was enlarged and made to extend over three years instead of two; and the affairs of the institution were conducted to the entire satisfaction of its friends. Dr. Brown performed the duties of this responsible position till Dec. 9th, 1879, when he was disabled by a stroke of paralysis which confined him to his bed for several weeks, and when he was again able to be about, his right arm was paralyzed and he continued speechless. Nearly a year before, Dr. Brown had noticed a failing in his right eye, and on consulting Dr. Chisholm, of Baltimore was told that the difficulty was not so much with his eye as with his overworked brain, that he should cease work and take a much needed rest. Accordingly in the Summer vacation of 1879, he went to Bedford Springs to recuperate, but, instead of abstaining entirely from study, he devoted himself to an exhaustive review of a theological work (Dr. Sprecher's "Ground-work of Lutheran Theology") that had recently been published. He returned home in August, unimproved, and at times found himself entirely blind in the injured eye. He, however, entered upon the discharge of all his duties in the Seminary at the beginning of the Fall term, and went on with them down to the unhappy night of Dec. 9th, after which the brain and tongue and pen that had long done such effective service in the Master's cause were no longer able to continue in the usual line of work.

One of the principal causes that led to this result was the labor involved in editing the LUTHERAN QUARTERLY. This Review was established in 1871, with Drs. Brown and Valentine as editors, thus adding another field of laborious work to the one already occupied. Under their management, the QUARTERLY soon won favor in the Lutheran Church and a high rank among similar periodicals in other denominations. After a joint editorship of five years, Dr. Valentine, after a severe illness and by the advice of his physician to lessen his labors, withdrew from the QUARTERLY, and Dr. Brown conducted it as sole editor. Al-



though he still had the co-operation of Dr. Valentine and others, especially in the department of book notices, the entire editorial work, proof-reading and business management devolved upon himself. These labors, combined with the duties of his professorship and frequent ministrations in the pulpit, were entirely too much for any one man, and Dr. Brown, notwithstanding his physical vigor, began to feel the effects of over-work. He, however, continued under the whole burden, conducting the *QUARTERLY* with the same ability that had characterized all his other labors, until the stroke of paralysis, already mentioned, disabled him altogether for any such duties. What a tax upon his energies these editorial labors were have never been fully appreciated. Dr. Brown himself did not realize what an inroad they were making on his health until too late. At the time he was stricken he was preparing for the *QUARTERLY* a critical article to which he had been giving much thought and research. This seems to have been one of the immediate causes that hastened his misfortune.

In the Spring of 1880, Dr. Brown transferred his interests in the *QUARTERLY* to Dr. Valentine, Dr. Wolf and the writer of this paper. When the Board of Directors of the Seminary met in the following June, he tendered his resignation as Professor of Didactic Theology. The Board, however, in the hope that he would recover his power of speech and again be able to resume his duties, took the following action:

The Board of Directors of this Seminary, in view of the fact, that the health of the Rev. Dr. J. A. Brown has, during a number of months past, been very seriously impaired, on which account he has felt it his duty to resign his position as Professor in this Seminary, therefore, in response to this resignation which he has offered, take the following action.

1. *Resolved*, That this Board has learned with the deepest sorrow of Dr. Brown's illness and herewith tender him our warm Christian sympathy and offer to our Heavenly Father our earnest prayer, that if it be His will, He will very speedily restore our brother again to health.

2. *Resolved*, That this Board is not unmindful of the invaluable services, which Dr. Brown has in the past rendered in the interests of this Seminary, and most deeply appreciates the talent, scholarship, fidelity and piety, which he has ever brought to bear in the discharge of the duties belonging to his position.

3. *Resolved*, That in view of this, our high appreciation of Dr. Brown's

eminent ability and fidelity, and our desire to retain him, if it be God's will, in the position which he has so long and usefully filled, and in view of the fact, that his health has been steadily improving, and his medical advisers express the judgment that he will probably, after a while, recover speech, and be able to resume his duties during the coming year, we respectfully decline accepting the resignation thus tendered us, and urgently request that Dr. Brown recall it.

4. *Resolved*, That a committee of five be appointed in connection with Dr. Brown, to adjust the amount of his salary during his retirement, and to arrange with his colleagues in the faculty, and others, whose services may be needed temporarily to assume Dr. Brown's professional duties, affording them such compensation for their services as shall be mutually agreeable.

#### REMOVAL TO LANCASTER.

In June of the following year, Dr. Brown, not having improved much in health, again tendered his resignation, and it was accepted with great regret. In the following September he removed with his family to Lancaster, Pa., leaving the Seminary after a connection of seventeen years, crowned with honor and possessing the high regard and love of all who had been under his instructions. The institution over which he had so long presided thus lost an instructor of the highest qualifications, and the whole Lutheran Church, as represented in the General Synod, felt that she was now without the counsel of her best and most trusted human leader.

In going to Lancaster, Dr. Brown was not only returning to his native county and near to his old home, but was also getting nearer to two of his children that had gone some years before from the parental fireside, namely, J. Hay Brown, Esq., and Mary E., wife of Robert M. Agnew, Esq. Surrounding circumstances seemed to be favorable and the patient sufferer was in remarkably good spirits. He took pleasure in doing the marketing for the family and in walking about the city renewing old acquaintances. Lancaster was more of a home to him than any other place he could have selected. His condition showed some signs of improvement after a few months of residence there, but complete recovery was to be an unfulfilled hope. In the Spring of 1882, after one or two slight relapses, it became evident that his end was drawing nigh. On the morning of June 19th, although he arose from his bed as usual,

dressed, and went about the house, he realized in an hour or two that his vital energies had about run their course. The members of the family were not alarmed as much as on some previous occasions, but he himself felt that the critical hour was near at hand. Little Nona was preparing to go to school, but he said, "No, not to-day." Some weeks before, when others thought his condition worse, Mrs. Brown suggested that Nona should not go to school, but her husband let her know that he felt there was no immediate danger and that she might as well go. This shows how fully conscious he was of his physical state at its different stages. On this morning, the call from his Master to "come up higher" was to be made, and he seemed to know it in advance. He was occupying an easy chair in the parlor when his condition began to grow worse and worse, and all the members of his family were hastily summoned. When Hay came and saw that a bed was the proper place for him, he took him in his arms himself, in the absence of all male help, and carried him up stairs. As his father was a man much above the average weight, and he himself a person of no unusual physical strength, he says he does not understand how he accomplished what he did with so much apparent ease. We refrain from the particulars of Dr. Brown's last moments. In a few hours, the body ceased to suffer, and the redeemed soul of this faithful servant of God was with his Saviour.

"Jesus, thou Prince of life!  
Thy chosen cannot die;  
Like Thee, they conquer in the strife,  
To reign with Thee on high."

Mrs. Brown and all the nine children survive, Dr. Brown being the first to be called away. The children are: J. Hay Brown, Esq., of Lancaster; Sallie, wife of E. J. Cox, Esq., of Gettysburg; Mary E., wife of R. M. Agnew, Esq., of Lancaster; Nellie A., wife of S. S. B. Ramey, of Ramey, Pa.; Carrie, wife of J. Frank Graff, of Grand Rapids, Mich.; and James Allen, Jr., J. William, Lucy and Nona, still at home.

It is gratifying to know that, while Dr. Brown's income was never large and his expenses always rather heavy, yet, by judicious investment and management, he left his family not by any

means unprovided for. We take pleasure in stating this, because we are glad to know that his sorrowing widow and family are in fair circumstances and because the information will be a comfort to the many friends of Dr. Brown, who felt some concern on this point. In view of the expenses of a large family, his liberal contributions to the benevolent objects of the Church, and his generous gifts of charity to so many of the poor in his neighborhood (more and more of which are coming to light since his death), it is surprising that Dr. Brown was able to make such a comfortable provision for his family. It only shows that, in addition to his other characteristics, he was a wise and prudent business man.

Although Dr. Brown was never ambitious of the honors and offices of ecclesiastical assemblies or the honorary degrees of colleges, his merits were rewarded with a large share of both. He was president of different district synods, and of the Fort Wayne convention of the General Synod (in 1866). In all deliberative bodies he was a power, was appointed on the most important committees and, after 1864, was second in influence to none. In 1859, Pennsylvania College, his *Alma Mater*, conferred on him the degree of Doctor of Divinity, and in 1879, the University at Wooster, Ohio, during the sessions of the General Synod there, honored him with the LL. D. The hearty applause with which the announcement of this was received in the General Synod shows how well deserved it was regarded by his fellow-delegates in that assembly. They only reflected the sentiment of the whole Church.

#### WHAT HE WROTE.

We now close our portion of this sketch with a list of Dr. Brown's publications:

The Duty, Spirit, and Reward of the Christian Ministry: Synodical Sermon, 1854. The New Theology; its Abettors and Defenders, 1857. Inaugural Address in Newberry, S. C., 1859. The Christian Sabbath: Sermon, 1869. The Apostolic Fathers, *Evangelical Review*, Vol. IV, p. 36. Justin Martyr, *Ev. Rev.*, VI, 151. Inaugural Address as Professor of Theology in Gettysburg. The Poetry of the Bible, *Ev. Rev.* The Reformation, the Work of God, *Ev. Rev.* Holman Lecture on the First Article of the Augsburg Confession, *Ev. Rev.*, 1866. The General Synod and its

Assailants, *Ev. Rev.* Second Advent and the Creeds of Christendom, *Bibliotheca Sacra*, 1867. The Evangelical Lutheran Church in the United States, *Bib. Sac.*, 1868. Christian Anthropology, *American Presbyterian Review*, 1869. The Review, *Lutheran Quarterly*, Vol. I, p. 1. Book of Worship, *Ib.* I, 146. Union in the Lutheran Church, *Ib.* I, 241. Papal Infallibility, *Ib.* I, 585. Dr. Krauth's Metaphysics of the Lord's Supper, *Ib.* II, 80. Dr. Hodge on the Lutheran Doctrine of the Person of Christ, *Ib.* II, 255. Exposition of 1 Cor. 15 : 22, *Ib.* II, 448. The Ministerium, *Ib.* III, 93. Conversion of the World to Christ, *Ib.* III, 161. Exegesis of Titus 2 : 13, *Ib.* III, 285. Angelology, *Ib.* III, 374. The Augsburg Confession and Second Coming of Christ, *Ib.* IV, 52. Mercersburg Theology, *Ib.* IV, 251 and 443. Did the Apostles Expect the Second Coming of Christ in their own Day? *Ib.* IV, 321. The Pietistic Controversy, *Ib.* IV, 278. Tyndall's Address, *Ib.* V, 68. Gladstone on the Vatican Decrees, *Ib.* V, 128. Religious Opinions of J. Stuart Mill, *Ib.* V, 279. Dr. Dale's Inquiry into the Use of Baptizo, *Ib.* V, 321. The General Synod, *Ib.* V, 591. The Work of the Review, *Ib.* V, 604. Exegesis of Heb. 13 : 10, *Ib.* V, 564. A Question in Church Polity, *Ib.* VI, 81. Lutheran Church Polity, *Ib.* VI, 397 and VII, 119. The Eldership of the New Testament, *Ib.* VII, 161. Public Libraries in the United States, *Ib.* VII, 285. The General Synod, *Ib.* VII, 325. Theses on the Galesburg Rule, *Ib.* VII, 595. The Allentown Church Case, *Ib.* VIII, 1. Use and Abuse of Denominationalism, *Ib.* VIII, 101. A Question Touching the Augsburg Confession, *Ib.* VIII, 161. Reply to the Lutheran Monograph of Drs. Krauth and Jacobs, *Ib.* VIII, 621. The General Synod, *Ib.* IX, 464.

#### ESTIMATE OF HIS CHARACTER.

By PROF. C. A. STORK, D. D., Gettysburg, Pa.

The figure of Dr. Brown will always be a distinguished one in the history of the Lutheran Church in this country, both for his intrinsic qualities and for the important place he filled at a critical juncture in the progress of that Church. It was impossible that an individuality such as his should appear in any scene and not be striking, conspicuous, vivid. Some natures there are of great worth and fine qualities which never stamp themselves on their cotemporaries or times. Gentle, yielding, sympathetic, they blend with the colors and forms of their day, and though helping, it may be very efficiently to complete the picture of that day, they are not sharply cut figures in the picture. But Dr. Brown's was a bold, vivid personality. He could never appear on any stage and not be one of the marked figures.

His erect, well set-up form, his firm step, his keen eye, the metallic ring of his voice, his curt compact speech, his prompt manner, were physically true to the inward man; they expressed a nature made to impress itself on others, one born for rule, for command and authority. If it were desirable to express his distinguishing feature in one phrase we could find none better than that hackneyed one, *force of character*. It is said that a candle may be shot with such force as to penetrate a solid board; the momentum cancels, for the time, the yielding nature of the substance and makes it a solid bolt. So ideas, sentiments, plans that from another man might have fallen flat, were powerful to move men, to penetrate their minds, when Dr. Brown uttered them, because of the force with which he pounded them and drove them home.

It always seemed to the present writer that Dr. Brown was born for a commander of men, the governor of a province, the general of an army: what a superb force of courage, energy, propulsive power, ability to bring men under control was in him. The sphere of the ministry, of the pastorate, the theological professorship, never seemed quite the fit one for him. His special gifts we felt were somewhat cramped, or rather left unexercised: they had scope enough to let it be seen what they were, but not enough to let him achieve what it was in him to do.

This distinguishing feature, it may be noticed, gave a peculiar stamp to all his various activities as preacher, teacher, theologian, church-leader, and modified even his private personal Christian character in a very striking way.

The outward events of his life have already been recited in the former part of this sketch—the succession of steps by which he acquired an education, entered the ministry, labored as pastor, as chaplain, and as professor of theology? Everywhere along that tranquil stream are the signs of an indomitable energy. Take him, for instance, as a student. In the copious diary he kept, we read that he began the study of Greek Jan. 1st, 1841, and that on Nov. 5th, of the same year, he passed successfully the examination for admission to the Senior class of Pennsylvania College. It seems almost incredible till we turn

back and read how each day in the midst of other occupations he grappled with the language and, as it were, by sheer force bored his way through the knotty mass. He begins with the grammar in January and in May is reading Homer and Demosthenes. Seven weeks after beginning Greek we find him entering in his diary the texts of the sermons he heard in Greek, written in a most delicate and perfect script, accurately accentuated. This is a little thing, but it shows the vigor with which he laid hold of everything. If he undertook to study Greek he attacked it with a determination that it should be conquered thoroughly and speedily.

It is characteristic of the eminently practical nature of Dr. Brown's mind, his habit of viewing all things as related directly and concretely to life, that his first definite impulse to the ministry was awakened by the spectacle of an ill-conducted and disorderly religious meeting. Reference to this has been made by Prof. Biklé, but we give it again. In his diary we read under the date of Aug. 21, 1842: "This afternoon I went to — to church. The preacher did not come, and several individuals spoke. Their speaking was enough to disgust the most ignorant. Every Christian heart must bleed to behold such scenes, men ranting and decrying everything that does not correspond with their own creed. Oh, the deep depravity of the human heart! When will men cease to preach themselves and learn to preach Christ crucified? \* \* I felt an ardent desire to proclaim the Gospel of Christ. Many are living and dying in their sins and know not the riches of the salvation provided by a gracious Redeemer."

How like the man that is! The sight of a bad piece of work touches the spring of action in him: he burns to lay hold of the bad job and make it a good one. He sees how this great work ought to be done; he feels in himself the power to do it; he is eager to put forth his energies; he will be a minister. From that time, though he was engaged in teaching for some time before entering the ministry, he does not seem ever to have swerved from his purpose to preach the Gospel. The extract is characteristic, also, as exhibiting two striking passions, if we may so call them, of the man: his love of order and reverence,



and his large Christian liberality; it rouses all the antagonism in his nature to hear Christian "*ranting*" and "*decrying*" those that differ from them. There was never a time when Dr. Brown did not heartily detest and frankly show that he detested rant and bigotry.

In the pulpit Dr. Brown was distinguished by lucidity, simplicity, directness, and force. He was not a man of large invention, and his productions lacked the picturesqueness, the vividness which only a great imagination gives. But his preaching was often great, partly because of its deep sincerity and the strong conviction with which the preacher had evidently grasped the truth, but above all by his habit of preaching mainly on the great themes of the Bible. A distinguished critic complains of the number of sermons wasted in carving cherry-stones. There was nothing of that sort of pettiness about Dr. Brown in the pulpit. The present writer did know of a sermon of his on St. Paul's cloak and parchments which for ingenuity and homiletical surprises was a striking specimen of what the preacher could do if he had cared to indulge in that kind of pyrotechnics; but his habitual themes were the great colossal themes of the Scriptures. Early in his ministry we find him putting down in his diary his resolve to fix his attention on the great themes of the Gospel. Indeed, he used to complain of himself that he could not preach or talk unless he had a great subject to rouse him.

Characteristic of his natural force was an impatience of the restraint of a manuscript in the pulpit. In his pastorate at Luther Chapel, Baltimore, he records in his diary one Sunday, "Used manuscript to-day, and felt somewhat awkward." He never felt otherwise when confined to a written discourse. His whole habit of mind was too direct and concrete, his desire of immediate contact with those he addressed was too strong, to allow him any other style of address than the extemporaneous. His habit was to select some one of the great themes of the Bible,—or, rather, as he used to say, "a text took hold of him,"—and then to ponder it in his study, in his walks, in his wakeful hours at night, on his journeys, till it had taken strong hold of his mind; then a rapid sketch was made, and the sermon was prepared. The result was that his preaching had an element of



strength, solidity, freshness and earnest conviction which, despite the lack of many of the graces of polished speech, and the defects of delivery which were apparent in the preacher, was very effective. He often did what a great many very eminent and elegant preachers never do, that is, take hold of the depths of men's souls, and make eternal things real till the whole man was shaken. It is hardly necessary to add that his preaching was always instructive and of a sort to build up men in the religious life. But the one supreme impression left was that of the greatness of the truth uttered, made real and vital by the intense conviction and personal force of the preacher.

It was not, however, in the pulpit that the most influential work of Dr. Brown was done. Before entering the ministry he had exercised his gifts as a teacher, and after a comparatively short period of work as a pastor he was called to devote his energy to the work of a teacher of theology successively at Newberry, S. C., and at Gettysburg, Pa.

In this field he showed that he had some great, some pre-eminent gifts. He was not only apt to teach; he had also the power to mould other men's thinking and character. He was a clear, direct, logical thinker himself, and never tolerated obscurity, incoherence, or general slovenliness of thinking in those under him. He was continually pulling up his scholars with the question, "What do you mean by that?" Both in dogmatic theology and homiletics, his special branches, such a habit is invaluable in an instructor. He taught his students to think precisely, to define accurately, to be able to give an account of their mental processes. He was a great clarifier and organizer of men's thinking. And he sent out his pupils with orderly mental habits, a love of clearness and accuracy, an impatience of what was cloudy, vague, disorderly in thought. Now it is true that the love of clearness may be carried too far, as we shall presently notice, but the desire for accuracy, definiteness, precision, is a quality which lies at the bottom of all successful teaching, and this Dr. Brown both had himself and had the power of awaking in others. Combined with this was the power of making clear to others what he saw himself. The two naturally go together; our inability to make others see what we

see is generally due to the fact that we do not see the thing very clearly ourselves. Dr. Brown could trace every step by which an idea was formed in his mind; the process by which he arrived at a conclusion was distinct before him; and so in the class-room he could draw out link by link the chain till the whole was complete. He was not content with having general ideas, but the separate features were all clear before him, and so easily described to others. If any scholar after listening to Dr. Brown's exposition of a point, or his unfolding of a doctrine did not understand him, the fault was not with the instructor. He had the power, too, of making diligent students. Of course there are men whom nothing will stimulate; they would be lazy and indifferent if Aristotle or Coleridge were in the chair; but the average young man was always spurred on in Dr. Brown's class-room to study hard. There was something contagious in his vigorous, incisive way of taking hold of truth; it braced up the minds that came in contact with him and made them vigorous, too. It was his forceful character communicating force to those next to him.

As a theologian Dr. Brown has left his impress on the Church. The weight of that impression was due very largely to the peculiar juncture at which he was called to mould the young ministry of our body. He was called to the chair of Didactic Theology at Gettysburg just at the time when two strongly antagonistic tendencies were threatening the existence of the General Synod. On the one hand was the conservative tendency which endeavored to revive the older Lutheran theology, and insisted on the type of Christianity developed by the Lutheran genius. That type need not be described here at greater length. It is familiar to all, unfortunately, however, rather by its excesses and exaggerations than by its essential and profound truth. Its fear of new truth, its disbelief that there is any new development of truth or practice to be brought forth, its suspicion of every other type of Christian doctrine or life, its rigidity of form, its timidity in the presence of strong emotion, and its aversion to any fellowship with other parts of the Christian Church,—these unhappily were the features by which that type was best known. Old Lutheranism was, on the best showing, a very

rich kernel shut up in a very gnarled and bitter shell. Many have been so repelled by its hard and acrid rind that they have never had courage to penetrate to its strong meat, and, indeed, have often been unable to believe there was any meat there at all. On the other hand was the tendency to throw overboard everything in theology and practice that was distinctively Lutheran, and to substitute for Lutheran doctrine an eclectic Evangelicalism which was an average, so to speak, of the theology of all the popular Protestant bodies, and for Lutheran practice, what may be called the emotional treatment of men in the matter of religion.

When the Ultramontanes of the old General Synod withdrew and constituted the General Council, there still remained a respectable number of men devoted to what was true and profound in Lutheran theology, while they deplored its exaggerations and monstrous over-growths. With these were the whole body of Lutherans who had been carried away for the time with the ideal of a Lutheranism which should have all the strong and glowing features of the American type of religion, but who unfortunately fancied that the only way to get the warmth of Methodism and the vigor of Presbyterianism was to disembowel their own Church of its heart and lungs. Humanly speaking the future was easy to predict. It was prophesied that the radical portion of the old body would speedily drive out or overawe the conservative and Lutheran element. But it was not so to be. The moderate section of the General Synod by a firm insistence on the great features of Lutheran theology and church life combined with a large liberality, a tolerance and patience of dealing with dissentients, and with a practical energy in the application of Lutheran doctrine to life, developed rapidly what with all its defects is the truest type of Lutheranism this country or any other has yet seen; a Lutheranism at once loyal to its great type of Christian doctrine, believing and not ashamed to avow its belief in the historical and organic nature of Christianity and the Church, in the sacramental element in Christianity, and in the educational type of Christian life which it cultivates, and yet easily and cordially uniting with the whole Christian Church in fellowship and in every good work. This

is the strength of the General Synod, and we do not hesitate to say that it is a strength to which all divergent wings of the Lutheran army in this country must return or else go on frittering away their powers in endless quarrels among themselves about the phylacteries and fringes of doctrine and ritual, and in futile attempts to resist the genius and spirit of the age and country.

This apparent digression was necessary to bring out the important part Dr. Brown as a theological instructor and leader was called on to take at this critical juncture. It was when the elements left in the General Synod, after the tumult of the departure of the men constituting the General Council, were at poise, that Dr. Brown came to the head of the Theological Seminary at Gettysburg and began his work. Under his influence as theological leader, so to speak, the various elements in the General Synod began to act and react towards the crystallization into their present form which has been described above. The influence he exerted was not noisy or conspicuous. He published no irenic treatise, no series of papers on the crisis; he had no nostrum of a theological or ecclesiastical formula with which to patch up the dissensions of the Church. But by a firm stand on what we may call the Lutheran *Via Media* taken in his writings, in his synodical utterances, in his correspondence, in his numerous interviews with men from all parts of the Church, and above all by his teaching and moulding of the young men who for seventeen years went forth from the Seminary to fill the pulpits, the professional chairs and other places of influence in the Church, he steadily pressed that moderate view of the Lutheran Church, her doctrine and practice, her cultus and spirit, which enables her in the General Synod at this time to hold with self-respect her distinctive place as a Christian Church, having a great work to do and a great truth to proclaim, and yet to stretch out the hand of cordial fellowship to all other churches of Jesus Christ.

But was Dr. Brown a Lutheran theologian in any proper sense at all, it will be asked? Some who have known that his parents were Friends have made this fact an occasion of criticism upon his Lutheranism, as though theology were a matter of inheritance, and a man drank in Calvinism or Armenianism,

Evangelicalism or Sacerdotalism with his mother's milk. But the cases are not few where great theologians have left the lines of the creed to which they were born and become expounders of an entirely different system. Bishop Butler was born a Presbyterian; at his death he was so thorough an Anglican that it was disputed whether he were not in reality a Roman Catholic. Cardinal Newman, by far the greatest Roman Catholic theologian of this century was bred in the Evangelical school of Scott and Simeon. In our own country the one defender of the sacramental system of real ability produced by the German Reformed Church was Dr. Nevin, though he was educated as a strict Calvinist. It is no matter of surprise, then, that Dr. Brown though of Quaker parentage should have become a Lutheran theologian. The only trace of the influence of the Friends' type of religion discernible in him was a certain plain honesty, simplicity and purity of character, together with a blunt disdain of forms, which sometimes seemed to take the shape of an incapacity to apprehend the real worth and power there may be in a form.

It may be conceded, then, that Dr. Brown did not begin as a Lutheran theologian, and, dying as he did prematurely, in the very flower of his intellectual manhood, when ordinarily the mind is widest open to the light and achieves its deepest insight into truth, he had not completed his theological system. His was, be it said to his honor, a mind open to conviction. He was continually modifying his view of truths in their relative bearing, strange as that may seem to those who knew him only as a polemic who never yielded a point in debate. It is true he was not very persuasible by argument from a personal antagonist. The ardor of battle was strong in him, and it was not in discussion or controversy that he came to larger views of truth. It was in his seasons of quiet meditation, when he pondered the truths of Christianity as revealed in the Scriptures and in the unfolding of the history of the Church, that the light came to him. And those who knew him best, who could trace the modification of his views of Christian doctrine from time to time, could readily see how the Lutheran type of doctrine was gain-

ing a stronger and stronger hold of his mind. He became a Lutheran, and grew to love the Lutheran Church and her type of life and doctrine at first rather by repulsion from the other great types of doctrine than from a profound acceptance of her cardinal principles. To his mind, from the first, the emotional type of Methodism, the fatalistic type of Calvinism, the sacerdotal type of Anglicanism, and the bald common-sense type of Puritanism, of which we may reckon Quakerism to be a variety, were alike repugnant. He was driven to Lutheranism, as it were, by a process of exclusion. Here were so many forms of Protestant Christianity, A, B, C, and D; but A, B, and C were not possible to him; what could he do but take refuge in D? No doubt there were many things in Lutheranism which at first were not consonant with his views. But the objections to Lutheranism were fewer than to any other type of Christianity. Its whole general aspect as a Church and as furnishing a body of doctrine was more congenial to him than that of any other system; with those particular features which were distasteful to him he put up as well as he could. That, it may be considered, was Dr. Brown's first view of Lutheranism.

But as he went on he found that the features once distasteful were beginning to grow congenial. That general aspect of benignity, dignity and reasonableness which had first attracted him he gradually came to see was due in part to those very features which in the beginning he had disliked: take these away and the total effect of charm was marred. It was so in a marked degree with Dr. Brown's views of the sacraments. He began with a repugnance to the Lutheran view of Baptism and the Lord's Supper; he grew to tolerate them; step by step he drew nearer to them; in his last days he accepted for substance the Lutheran doctrine, though not the scholastic and didactic aridities and super-subtleties with which the dogmaticians have distorted it. To be sure, in the view of those extraordinary Lutherans who are more Lutheran than Luther himself, and to whom the blots from the pen of a Calovius are more precious than the most golden sayings of a Melancthon, Dr. Brown's Lutheranism would be no Lutheranism at all. But it is hardly

worth while to listen to the obscurantists of Lutheranism any more than to the obscurantists of any other system.

It may be conceded, however, that Dr. Brown would never have been a profound Lutheran theologian. Coleridge used to say that every man was born either a Platonist or an Aristotelian; and Dr. Brown was one of the born Aristotelians. He belonged to that class of minds at the head of which stands Aristotle and representative of which in our times are the Scotch philosophers, the school which has been happily called the school of common sense. The criterion of all truth to this school is its simplicity, its capability of being grasped by the average man of good judgment, and its one pre-eminent virtue is clearness. Now there is no question of the ability of this class of thinkers: from Aristotle to Dr. McCosh it has numbered some of the most acute of intellects. But, then, great as its virtues are, it has this defect, it insists on explaining everything: everything in the universe must be as plain as the multiplication table; no haze on its horizon, no dimness in its sky. But, then, the horizon on which there is no haze is a very contracted one, and the sky that has no dimness is not the illimitable vault that unrolls itself above us every night. The trouble with the common-sense school from Aristotle down is that it has no place for the infinite, the mysterious, that sense of unfathomableness and awe which come to us with the glimpses which both nature and the Bible give us of being and truth, distinct enough for us to form some idea of, to be impressed and inspired by, but too vast for us to comprehend or explain. Now Lutheranism does not belong to the school of common sense; it is Platonic and not Aristotelian. It has its bright, luminous centre, Christ, the Incarnate Son, the brightness of the Father's glory and the express image of his person, in whose light we can walk unperplexed; but, then, from him the universe natural and spiritual melts away into infinite gradations of being, the last of which is but a faint mist on the illimitable horizon. But Dr. Brown with all his acuteness did not take much to mysteries. He loved the Scotch style of philosophy and theology, and while he was learning to admire and hold the Lutheran theology more and more he would never have taken to it *con amore*. Whilst he was fairly familiar



with the best Lutheran theologians, his favorites were the great writers of the Scotch school and its American branch, Chalmers and Dwight, and the Evangelical English theologians generally.

But if this be so, it will be asked, how can he have been so influential in promoting a true Lutheranism in the General Synod? The answer to this is very obvious: it was just because he was not an original Lutheran born to the faith, and so steeped in it that he could see nothing good elsewhere, that he was capable of helping to lead the General Synod along the *Via Media* of Lutheranism. His advocacy of what was Lutheran in doctrine and practice was not liable to the suspicion of partisanship. Men would follow his lead who would have hung back from the teaching of a more pronounced Lutheran. The best teacher, it is said, is the man who is just one lesson ahead of his scholars: well, Dr. Brown was just one lesson ahead of the average mind of the General Synod in Lutheranism, and as he learned himself he taught with ardor and with skill.

The result was that there went forth from Gettysburg a succession of young men who had a new view of the Lutheran Church, of her theology, her spirit and genius, and of the work she had to do. There was less danger of their falling in love with Presbyterianism, or Methodism, or Congregationalism, now that they were learning to value their own mother church, and her rich and full type of Christian doctrine and life. It is true our young men did not know Lutheran theology thoroughly; on many minor points they were cloudy. But they were set on the way to know that theology. They had a belief in the true individuality and value of her type of life, and they began to build the wall on the old foundations. For much of this the Church of to-day owes a debt of gratitude to Dr. Brown's theological work.

But this work was not done only in the lecture room. He was indefatigable with the pen. It is marvellous to look through the pages of the *Evangelical Review* and the *LUTHERAN QUARTERLY* and mark how much he did, not only in designedly systematic articles, but also in reviews, incidental notices, and discussions of every character, to impress his views on the Church.



What was said of the late Dr. Krauth may also be said of Dr. Brown, that it is to be regretted that so much energy and ability were spent on publications of a periodical nature, since the same power concentrated into one volume might have made a more profound impression and left a more lasting result. Dr. Brown was in writing very much what he was in speech, direct, clear, incisive, with a strong movement, and, despite the frequently uninteresting nature of the matters discussed, sustaining an interest in his reader which carried him along unwearied to the end.

It was characteristic of the subject of this memoir that his best work was done under the spur of opposition. There are minds which flow forth like the spring on the hill-side, unsolicited. Some deep inward pressure impels the utterance of their thought. But others are like the rock in the wilderness, they must be smitten to yield anything. Dr. Brown was never so full, so bright, so vigorous, so effective in writing or speech as when some antagonist had assailed a truth he loved or an institution he revered. Those who have heard him on the floor of Synod when some great church question was debated, or on the platform when he was called on to defend some position dear to him, will remember how his whole nature glowed and rose equal to the conflict. He was a keen and ready debater, never disconcerted, always ready with a retort. Many a question has been decided by the force with which he flung his whole mind and soul upon the one side or the other. From his natural force of character he had that delight in manly combat which most strong natures share; but there were certain themes in the defence of which he took special pleasure. The great cardinal doctrines of Christianity, the sacred rights of Christian liberty, the maintenance of the principles of order, reverence and sobriety against fanaticism and individualism,—these in whatever varying forms they needed assertion or defence kindled in him a joyful ardor. He was never weary of stating and re-stating, defending and urging them with a vigor that often cowed his opponents and always delighted those whose views he espoused. He made those who thought they

were right before, feel as they heard him that they were inexpugnably, gloriously right.

He was not, as before intimated, an original discoverer in theology. Some men discover truth; and others expound the discoveries already made. Dr. Brown discovered no new stars in the theological firmament, but he made men see the stars already mapped with a vividness and clearness that was quite as effective as any new discovery. The theologian who drives a doctrine home and rivets it is quite as useful in the Church as he who hammers out a new nail and finds a place for it.

And so, by his preaching and his teaching, his writing and his debating, by correspondence and by the influence of his personal contact and communication with men, Dr. Brown went on moulding a generation of young ministers, enlarging and sobering their views of what their duty was in the Lutheran Church, putting his own courage, his down-right conviction, his strong love of truth, his stern rectitude, his reverence for God, and his love for all that was good and pure and true, into whatever he did or said, and showing a manly Christianity that was in itself a potent educational influence to all who came in contact with him as pupils.

In his private life Dr. Brown was less understood, because less easily read, than in his public work. There was a rock-like sternness and sombreness about his character which concealed from view the inner life which to those who knew him intimately was in many respects very beautiful. The present writer has heard many testify that it was only after a long acquaintance with Dr. Brown that they came to know his true heart worth. He impressed men ordinarily as a stern, just, positive man who feared God and nothing else, who had a lofty but sombre standard of righteousness by which he lived, with little emotion and scanty sympathy for his fellow men. That he was originally deficient in the softer virtues, and above all in sympathetic sensibility towards others, he was himself aware and ceaselessly deplored.

Again and again his diary records his sorrow at what he calls the dullness, the coldness of his heart. That he succeeded largely in overcoming this defect, those who knew his generous

readiness to help those who needed, and his manly though undemonstrative regard for his many warm friends, can testify.

What was taken by the superficial observer for mere sternness was due in part to a deep-seated natural melancholy. Those who knew him as the dogmatic thinker, the keen debater, the courageous public man, always prompt, alert, decided, can hardly realize that at the bottom of that vigorous champion's heart lay a deep reservoir of melancholy which he never succeeded in draining. In the diary of his early ministry occur passages which express the profoundest despondency, weariness, hopelessness, from which he arouses himself only by a fervent appeal to the help of God. This might pass for that vague shadow of sadness which seems in some inexplicable way to belong to the season of youth; but the present writer has often heard him express himself in the later years of his life, when he had won many successes and his name was honored throughout the Church, as oppressed by the same despondency. Dr. Brown seemed often a stern man when he was in reality only a melancholy man. That he struggled against this, that he did not allow it to cripple his energies or turn him from his work or his devotion to God, or even to make him an uncongenial man in his own household, is one of those hidden victories which make so many plain, unromantic lives heroic.

From the earliest years he evinced a deep conscientiousness, and in the beginning of his manhood set for himself a high standard of rectitude and piety. His diary, begun when he was twenty, is full of records of self-examination, of pious resolves, prayers and acts of devotion. Year after year in those interesting pages we trace his struggles, his failures, his renewal of energy, his contemplation of himself, his communion with God. Every act is consecrated with prayer. As late as 1847 when pastor of Luther Chapel, Baltimore, we find this entry, "This day I bought a German grammar and commenced the study of German. As I trust this undertaking is not for my own pleasure or profit, but for the glory of God, wilt Thou, O Lord, direct and prosper me in the work;" and then follows a fervent prayer for a blessing in his new studies. When he resigns his pastorate in a certain place he writes out six distinct

reasons for his resignation, beginning thus, "This day I close my official relation with——. My reasons for resigning so far as I could know my own mind are these: *a.* "The church does not seem to prosper under my ministry. The attendance does not increase and there are very few additions to the church;" and ending thus: "I hope I have not been selfish in my decision; if I have erred may God overrule it to his glory." A more open, candid, unselfish exhibit of conduct than this whole passage it would be hard to find. It is characteristic of the man.

In his family he was full of affection and kindly consideration. The man who in public many feared and were shy of as a stern, cold nature, never made his children fear him, never repelled the tenderest infant from his side. He might often have been seen at his desk holding on his knee with one hand his youngest child, delighted to be with him, and writing for the press or his lecture room with the other. Among his students, too, many, who succeeded in breaking the reserve in which their revered Professor held himself, found that he had a sympathetic heart. And numbers of his fellow-ministers who knew him intimately as a friend will testify that a more faithful, generous, unselfish friend man could not have.

To sum up these particulars: What is the final impression left on us by this striking character? It is that of a masculine vigor brought under strict self-control by the power of reason and grace, disciplined by the utmost painstaking, taking for its light the revealed will of God, and devoted unflinchingly to the cause of duty. The first, and to many the last, impression is that of force, cold, naked, untempered by the tenderer elements of human nature, force ruled by the single law of conscience. Dr. Brown to many who knew him would be figured by the cliff standing out from the mountain side cold, sombre, rugged, unmoved by storm or sunshine. He commands respect, admiration; but not love. But that would be a mistaken view; if we draw near the mountain wall we find that it is not all granite; it is penetrated by hidden glens where nestles the tender bloom of flowers; out of its heart spring the pure, soft, beneficent brooks. It has beauty and sweetness as well as strength. Still

it is true that Dr. Brown's piety was of the older type in which there was more of awe than of love. A great preacher has said, "There was a time when men seemed to be so busy in wondering at God that they forgot to love him. Sometimes now it seems as if they so longed to love him that they dared not remember how wonderful he is." It was to those to whom God is more awful and venerable than lovable that Dr. Brown belonged. A fitting motto for his life would have been "Stand in awe, and sin not." In the view of the divine majesty and splendor he was a deeply humble man. He often used to say of himself in familiar converse with his intimate friends, "If it were not for the grace of God I am convinced I should have been a very bad, hard man." Now this is a sort of theological common-place; we all say it of ourselves in a perfunctory sort of way; but Dr. Brown had translated the theological doctrine into life. He was deeply conscious of the capacity for evil in him, and of the continual restraint and inspiration the Divine Spirit was exercising upon him. This made God very real to him. He was like a man who walks on a slippery path over a precipice and feels the pressure of the strong hand holding him up. It may have been that there was too much of awe and too little of the sunny trust of the child in his piety; but the effect was to give him a strong, manly religion. It infused a quality into his life which in these days of easy-going religion is becoming rarer, and may yet become too rare, a seriousness, a profundity, a solidity of religious character, a supernatural horror of sin as the one unspeakable evil of life to which no other evil is for a moment comparable.

As a figure of weight, of seriousness, of deep spiritual conviction, of stern rectitude, of unswerving fidelity to duty, Dr. Brown will stand forth among the godly men who led the Church in his generation. As such we may thank God for his life and example.

## ARTICLE VIII.

## LITERARY INTELLIGENCE.

## AMERICAN.

BIBLICAL AND THEOLOGICAL.—*A Critique of Design Arguments*, an historical review and free examination of the methods of reasoning in Natural Theology, by L. E. Hicks, Professor of Geology in Dennison University, Granville, O. *The Cross in the Light of To-Day*, by W. W. McLane, D. D. *A Religious Encyclopædia*, or Dictionary of Biblical, Historical, Doctrinal and Practical Theology, based on the Real-Encyclopædie of Herzog, &c., vol. II. (see notice). *A Commentary on the Revised Version of the New Test.* for English readers, by Rev. W. G. Humphry. *Old Testament Revision*, a Hand-book for English Readers, by Alex. Roberts, D. D. *Commentary on St. Paul's Epistle to the Romans*, by F. Godet, D. D., translated by Rev. A. Cusin, revised and edited by T. W. Chambers, D. D. *Lectures on the Calling of a Christian Woman*, by Morgan Dix, S. T. D. *Manual of Forms* for Baptism, Admission to the Communion, Administration of the Lord's Supper, Marriage and Funerals, conformed to the doctrine and discipline of the Presbyterian Church, by A. A. Hodge, D. D. *The Evidential Value of the Holy Eucharist* (Boyle Lectures, 1879-1880) by Rev. G. F. Maclear. *Gates into the Palm Country*, by M. Vincent, D. D. *The Hebrew and the Red Sea*, by Alex. Wheelock Thayer. *Woman's Place To-Day*, four Lectures in reply to the Lenten Lectures on "Woman" by Rev. Morgan Dix, D. D., by Mrs. Lillie Devereux Blake. *The Freedom of Faith*, by Theo. T. Munger. *The Wisdom of the Holy Scriptures*, with reference to skeptical objections, by J. H. McIlvaine. *Atheism and Theism*, by J. G. Wilson.

SCIENTIFIC AND PHILOSOPHICAL.—*Development*, what it can do and what it cannot do, by Dr. McCosh. *Concord Lectures on Philosophy*, comprising outlines of all the lectures at the Concord Summer School of Philosophy in 1882, with an Historic Sketch, collected and arranged by R. L. Bridgman. *Animal Intelligence*, by Geo. J. Romanes, F. R. S., (Internat. Sci. Series). *The Science of Politics*, by Sheldon Ames, M. A., (Internat. Sci. Series). *Man before Metals*, by N. Joly, Prof. of Science Faculty at Toulouse, (Internat. Sci. Series). *A Treatise on Insanity*, in its Medical Relations, by Wm. A. Hamilton, M. D. *Mysteries of Time and Space*, by R. A. Proctor. *Folk-Etymology*, a Dictionary of Verbal Corruptions or words perverted in form or meaning by false derivation or mistaken analogy, by Rev. A. Smythe Palmer.

HISTORICAL AND BIOGRAPHICAL.—*Letters and Memorials of Jane Welsh Carlyle*, prepared for publication by Thos. Carlyle, and edited by

Jas. A. Froude. *History of the People of the United States*, from the Revolution to the Civil War, by John Bach McMaster. *Richard Wagner* and his poetical work, from Rienzi to Persifal, translated by L. S. J. *Leading Men of Japan*, with an historical summary of the empire, by C. Lau-  
man. *Life and Labors of Rob't Moffat, D. D.*, missionary in South Africa, with additional chapters on Christian missions in Africa and throughout the world, by Rev. W. Walters. *Christian History in its Three Great Peri-  
ods*, in three vols., by Jos. H. Allen. *Outlines of the Constitutional History of the United States*, by Luth. H. Porter. *Cities of Southern Italy and Sicily*, by A. J. C. Hare. Bancroft's *History of the United States*, second vol. of revised edition. *Recollections of My Youth*, by Ernest Rénan.

MISCELLANEOUS.—*English Style in Public Discourse*, with special relation to the pulpit, by Prof. Austin Phelps, D. D. *In the Shadow of the Pyrenees*, from Basque-Land to Carcassonne, by Marvin R. Vincent, D. D. *The Index-Guide to Travel and Art Study in Europe*, with Plans and Catalogues of the Chief Art Galleries, &c., La Fayette C. Loomis, A. M. *Hegel*, by E. Caird, (Philos. Classics for Eng. Readers). *Letters of Indian Travel*, an account of the author's visit to India and the Island of Ceylon in 1881, by Ernest Hæckel, revised by J. S. Kingsley. *Landmarks of English Literature*, by Henry J. Nicoll. *Glossary of Terms and Phrases*, edited by Rev. H. Percy Smith, M. A., Balliol College, Oxford. *China and the Chinese*, by Rex. J. L. Nevins. *Errors in the Use of English*, by the late Wm. B. Hodgson.

#### GERMAN.

THEOLOGICAL.—*Die Menschwerdung des Sohnes Gottes*, Ein Votum über die Theologie Ritschl's, vorgetragen auf der Pfingstconferenz zu Hannover am 7 Juni, 1882. Prof. Aug. Wilh. Dieckhoff, Leipzig, 1882, pp. 82. The aim of this address is to demonstrate Ritschl's theology as foreign and dangerous to the Lutheran Church. *Bibel und Wissenschaft*, zehn Abhandlungen über das Verhältniss der hl. Schrift zu den Wissenschaften, Prof. Dr. Bernh. Schäfer, Münster, 1881, pp. 284. *Handbuch der theologischen Wissenschaften* in encyclopädischer Darstellung mit besonderer Rücksicht auf die Entwicklungsgeschichte der einzelnen Disciplinen, in Verbindung mit Prof. DD. Cremer, Grau, Harnack, etc., hrsg. von Prof. Dr. Otto Zückler. (In 6 Halbbdn.), 1 Halbbd, pp. 288, Nördlingen, 1882. *Kompendium der Dogmatik*, C. E. Luthardt, 6 Aufl., Leipzig, 1882, pp. 391. *Kirchlichen Glaubenslehre*, Register Band, F. A. Philippi, Gütersloh, 1882, pp. 135. Luthardt's *Apologetische Vorträge üb die Heilswahrheiten*, &c., has appeared in the 5th edition and his *Vorträge üb die Moral des Christenthums* in the 3d, Leipzig, 1882. *Grundriss der christlichen Glaubens- u. Sittenlehre*, O. Pfeiderer, 2 Aufl, Berlin, 1882, pp. 390. *Die Christliche Lehre v. der Rechtfertigung u. Versöhnung* dargestellt, A. Ritschl, 2 Verb. Aufl, 1 Bd. Die Geschichte der Lehre, Bonn 1882, pp. 656.



BIBLICAL.—*Die Apostel-geschichte* unter dem Hauptgesichtspunkt ihrer Glaubwürdigkeit kritisch-exegetisch bearbeitet, Past. Lic. Karl Schmidt, I. Bd. Erlangen, 1882, Deichert, pp. 537. *Der Offenbarungsbegriff des Alten Testaments*, Privat-doc. Lic. Dr. Friedrich Ed. König, I. Bd., Leipzig, 1882, pp. 212. *Über Veranlassung und Zweck des Römerbriefes* Dr. Ed. Grafe, Freiburg i Br. 1881, pp. 100. *Das echte Ermahnungsschreiben des Apostels Paulus an Timotheus*, Ein Beitrag zur Lösung des Problems der Pastoralbriefe, Prof. Lic. Ludw. Lemme, Breslau, 1882, pp. 88. *Collegium Biblicum*, Praktische Erklärung der heiligen Schrift Alten und Neuen Testaments, Weil, Prof. Dr. Aug. F. C. Vilmar, Aus dem handschriftlichen Nachlass der akademischen Vorlesungen hrsg. Von Pfr. Chrn. Müller, Des Alten Testaments, 2 tl. Das Buch Josua bis Esther, Gütersloh, 1882, pp. 319. *Der Offenbarungsbegriff des Alten Testaments*, Von Dr. Friedrich Eduard König, II. Bd., pp. 416, Leipzig, 1882. *Ezechiels Gesicht vom Tempel der Vollendungszeit*, Cap. 40-42; 43, 13-17; 46, 10-24, Lic. Ernst Kühn, Gotha, 1882, pp. 64. *Die Frauen der heiligen Schrift*, dem deutschen Hause gewidmet, Pfr. Geo. Engelbach, Hamburg, 1882, Agentur des Rauhen Hauses, pp. 147. Keil's *Biblischer Commentar über den Propheten Ezechiel* has appeared in a second edition, Leipzig, 1882, pp. 453. *Galaterbrief und Apostelgeschichte*, Ein Beitrag zur Geschichte des Urchristenthums, Privat-doc. Lic. Dr. Friedr. Zimmer, Hildburghausen, 1882, pp. 208. *Die Heilung des Blindgeborenen*, *Evangelische Betrachtungen*, Herm. Dalton, Basel, 1881, pp. 146. *Gehler's Theologie des Alten Testaments* has reached the 2d edition, Stuttgart, 1882, pp. 608. This solid work is being brought out in English by Messrs. Funk and Wagnalls. *Exegetischer Commentar zu neun Briefen des Apostels Paulus*, 2 Bde, K. v. der Heydt, Elberfeld, 1882, pp. 714. *Die Geschichte der heiligen Schriften Alten Testaments*, Ed. Reuss, Braunschweig, 1881, pp. 743. *Der erste Brief Pauli an Timotheus*, aufs neue untersucht und ausgelegt, Superint. Past. Lic. Heinr. Kölling, I. Thl. Die Allgemeinen Fragen, Berlin, 1882, pp. 338.

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er's eigenen Briefen gezeichnet, Archidiac. Zitlaff, Wittenberg, 1882, pp. 175. *Johannes d. Losco*, Beitrag zur Reformationsgeschichte Polens, Deutschlands und Englands, mit Portr. Herm. Dalton, Gotha, 1881, pp. 577. *Geschichte der christlichen Mission unter den Heiden*. 2. Thl., Katholische und evangelische Mission in Asien, Africa, Australien und Europa, Dr. Chr. H. Kalkar, Autorisirte deutsche Ausg. von A. Michelsen, Gütersloh, 1880, pp. 320. *Ueber den Gottesdienst u. den Götterglauben d. Nordens während der Heidenzeit*, Eine antiquar. Untersuchung, H. Petersen, Autoris. Übersetzg. V. M. Riess, Gardelegen, 1882, pp. 153. *Winnfrid-Bonifatius*, Prof. Dr. Frz. Jos. V. Buss, Aus dem literarische Nachlasse, Hrsg. von Prof. Dr. Rud. Ritter von Scherer, Graz, 1880, pp. 396. *St. Bonifatius und seine Zeit*, Georg Pfahler, Regensburg, 1880, pp. 396. *Bonifatius, der Zerstörer des columbanischen Kirchenthums auf den Festlande*, Ein Nachtrag zu dem Werke: 'Die iroschottische Missionskirche,' Pfr. Consist.-R. Dr. Aug. Ebrard, Gütersloh, 1882, pp. 259. *Cyprian von Antiochen und die deutsche Faustsage*, Thdr. Zahn, Erlangen, 1882, pp. 153. *Beiträge zur Geschichte des Jesuiten-Ordens*, J. Friederich, Munich, 1881, pp. 89. *Geschichte des Kirchenstaates*, 2. Bd.: Die Jahre 1700 bis 1870, Mor. Brosch, Gotha, 1882, pp. 469. *Gotthold Ephraim Lessings Leben und ausgewählte Werke im Lichte der christlichen Wahrheit*, Johs. Claassen, 1. and 2. Bd. [1. Das Leben—2. Theologie und Philosophie], pp. 264, 528, Gütersloh, 1881. *Das Leben Jesu*, Bernh. Weiss, (In 2 Bdn.), pp. 565, 636, Berlin, 1882. *Jacob Böhme und die Alchymisten*, Ein Beitrag zum Verständniss J. Böhme's, Nebst zwei Anhängen, Dr. G. C. Adf. V. Harless, 2 Verm. Ausg. Leipzig, 1882, pp. 194. *Jacob Böhme*, Theosophische Studien, Bischof Dr. H. Martensen, Autorisirte deutsche Ausg. von A. Michelsen, Leipzig, 1882, pp. 271. *Die apokryphen Apostelgeschichten u. Apostellegenden*, Ein Beitrag zur althristl. Literaturgeschichte, R. A. Lipsius, 1. Bd., Braunschweig, 1883, pp. 633. *Justin, Augustin, Bernhard und Luther*, Der Entwicklungsgang christlicher Wahrheitserfassung in der Kirche als Beweis für die Lehre der Reformation, Prof. Dr. A. W. Dieckhoff, Fünf Vorträge, Leipzig, 1882, pp. 104. These lectures transfer the historic development of doctrines to the sphere of the inner personal experience of renowned epoch-making theologians.

MISCELLANEOUS.—*Grundlinien der sittlichen Weltordnung*, Ein Wegweiser zum höchsten Gute für Laien und Theologen, Bern. Lohmann, Wiesbaden, 1880, pp. 339. A work of rare excellence for personal edification, bringing out the truth that Christianity as the highest good is the realization of all the ideals of the most cultivated nations and individuals. *Predigten über das Vater Unser*, gehalten in der Universitätskirche zu Leipzig, Prof. Univ.-Pred. D. Rud. Hoffmann, Leipzig, 1881, pp. 115. *Katechetik u. Erklärung d. Kleinen Katechismus Dr. Martin Luthers*, 1. Bd., Katechetik, Th. Harnack, Erlangen, 1882, pp. 196, II. Ed., Erklärung d. Kleinen Katechismus, 1882, pp. 382. *Krankensbuch*, Sammlung v. Gebeten, Bibellektionen, Liedern u. Formularen für die Seelsorge am Kranken-

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NOTE.—For its German Literary Intelligence THE LUTHERAN QUARTERLY is largely indebted to the "*Theologische Literaturzeitung*," edited by Drs. Ad. Harnack and E. Schürer, Leipzig, one of the ablest literary Reviews in the world.

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## ARTICLE IX.

### NOTICES OF NEW PUBLICATIONS.

FUNK & WAGNALLS, NEW YORK.

*A Religious Encyclopædia*: Or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology. Based on The Real-Encyclopædie of Herzog, Plitt and Hauck. Edited by Phillip Schaff, D. D., LL. D., Professor in the Union Theological Seminary, New York. Associate Editors: Rev. Samuel M. Jackson, M. A., and Rev. D. S. Schaff. Vol. II. pp. 1714.

The second volume of this important work more than sustains the favorable impression made by the first. The editors are showing the most vigilant care to reduce to a minimum the little inaccuracies inevitable, to some extent, in a publication of this kind. This volume extends from G to O. The articles on many of the topics are fine specimens of compact, clear and successful encyclopedic writing, such as that on Miracles by Godet, on Moral Law by Ulrichi, &c. The article on Luther is by Köstlin, and is, of course, excellent. The Lutheran Church in Europe is treated briefly by Dr. Schaff himself. In this Dr. Schaff does the tardy justice of stating that whilst the Lutheran doctrine of the eucharist is usually called by English writers consubstantiation, "the term is not used in the Lutheran symbols and is rejected by the Lutheran divines, as well as the term 'impanation.'" The account of the Lutheran Church in the United States is by Dr. E. J. Wolf, of the Theological Seminary at Gettysburg, and is happily conceived, fair and judicious. The sketch of Henry Melchior Muhlenberg would be admirable if rendered into good English. In some arti-

cles we miss the excellence which characterizes the work in general. For example, that on the arguments for the existence of God is marked by an undue negativeness and by a hesitating hold of the theistic proofs. The writer seems to have overlooked the abundant answer that has been given to the criticisms of Kant, Mill and others. It is somewhat surprising that, in the bibliography of the subject, no mention is made of Janet's *Final Causes*, which is easily the best of all the works on the subject. We observe an omission in the notice of *Jacob Baradaeus*. While mention is made of an Ethiopic version and a German translation of the monophysitic Confession written by him, no intimation is given that it is accessible in English, although an excellent translation of it, by Prof. Schodde, was published in this *QUARTERLY*, and reprinted in England. As this encyclopædia is prepared for English readers, such an omission as this is a defect. As this little omission, however trifling it may seem, has occurred from overlooking Lutheran sources of information, it seems to be in place to add here that it would not have been an unwise thing had the chief editor adopted some editorial arrangement making provision that the Lutheran Church should be properly and fully represented in articles and matters affecting her doctrines, history and life. The care of the editors is most exercised in other directions.

Notwithstanding the imperfections found here and there, this work is one of very great value. Its comprehensiveness, condensation, general trustworthiness and inexpensiveness are features that greatly recommend it, and must insure for it a wide and deserved popularity.

*Commentary on St. Paul's Epistle to the Romans.* By F. Godet, D. D., Professor of Theology, Neuchatel. Translated from the French by Rev. A. Cusin, M. A., Edinburgh. The translation revised and edited with an introduction and appendix by Talbot W. Chambers, D. D., (Bible Students' Library). pp. 531. 1883.

Dr. Godet, who enjoys the distinction of having been the tutor of the Crown Prince of Germany has achieved a considerable reputation as a theologian and a commentator. It was with a knowledge of his standing as a Reformed divine, that we opened this *Commentary on Romans*, the most recent of his exegetical productions, and we must confess to a degree of disappointment with the character of the work. Great biblical scholars, who, one should think, have no need of commentaries, might find here a valuable treasury of exegetical erudition, but we are not prepared to recommend it to the average student who craves assistance in his interpretation of the divine word.

In two qualifications for his work the author certainly excels, a profound sympathy with saving truth and eminent learning in every branch of knowledge connected with the treatment of his subject; but when we open a commentary it is primarily if not solely to get effectual help over a difficult passage, and not to be confronted with a bewildering array of diverse

views maintained by a host of distinguished scholars. On chap. 5 : 12-14, the author gives the expositions and wrestlings of Meyer, Tholuck, Rückert, Holsten, Hofman, Schott, DeWette, van Hengel, Umbreit, Dietzsch, Erasmus, Beza, Wolf, Calvin, Philippi, Mehring, Winer, Grotius, Bengel, Glatt, Hodge, Julius Müller, Melancthon, Reuss, Mangold, Rothe, Ewald, Gess, Origen, Augustine, Lange, Luther and Wendt, in all thirty-three, the construction and views offered by each being revised and criticised at greater or less length.

Now if any mortal reader has had the audacity to force his way through this wilderness of authorities, we would like to learn what reward he has had for his pains. For our part we would rather take the New Testament without translation, note or comment, and trust to the aid of the Holy Ghost who inspired the text, than lose ourselves and God's simple truth in a blinding maze of authorities. The work enters largely into the critical sphere and presupposes in the reader a knowledge of the Greek original. The union of dogmatics with exegesis which continually meets us is hardly in this day to be regarded as adding to the merits of a commentary. Dr. T. W. Chambers, the scholarly editor of this American edition has subjoined in the Appendix able discussions in opposition to the author's views on "Probation after death," on "Foreordination," on "Freedom and Sovereignty," and on "The mystery respecting Israel's future."

*The Early Days of Christianity.* By F. W. Farrar, D. D., F. R. S., &c., &c. Author's Edition. pp. 664. 1883.

It would be altogether an act of supererogation to speak at this day to our readers of the merits of this grand work of Canon Farrar's. A volume that has passed in a few months through so many editions and which has won the admiration of intelligent readers of every variety of religious opinion, may be supposed to be known throughout the circle reached by THE LUTHERAN QUARTERLY. But we do deem it a duty to commend the enterprise of the publishers in bringing out a standard work like this in a form so cheap and at the same time so elegant and substantial. Surely we have reached the literary millennium when a book for which thousands have gladly paid five dollars or more can be had without abridgment or any sign of inferior mechanical execution for seventy-five cents. Readers who do not appreciate such a blessing have been born out of due season. They should have lived before the invention of printing.

*The Highways of Literature, or What to Read and How to Read.* By David Pryde, LL. D., F. R. S. E., F. S. A., Scot. pp. 156. Price 15 cents.

*Colin Clout's Calendar.* The Record of a Summer. April—October. By Grant Allen. pp. 228. Price 25 cents.

*The Essays of George Eliot.* Complete. Collected and Arranged with an Introduction on Her "Analysis of Motives." By Nathan Sheppard. pp. 230. Price 25 cents.

*An Hour with Charlotte Brontë; or, Flowers from a Yorkshire Moor.* By Laura C. Holloway. pp. 144. Price 15 cents.

*Sam Hobart, the Locomotive Engineer.* A Workingman's Solution of the Labor Problem. By Justin D. Fulton, D. D. pp. 239. Price 25 cents.

*Successful Men of To-Day and What They Say of Success.* Based on Facts and Opinions Gathered by Letters and Personal Interviews from Five Hundred Prominent Men, and on many more Published Sketches. By Wilbur F. Crafts, A. M. pp. 263. Price 25 cents.

These are Nos. 85-90 of the "Standard Library Series," (No. 6-11, 1883 series) published by this enterprising firm. They are putting valuable reading matter into the hands of the public at remarkably low rates.

J. B. LIPPINCOTT & CO. PHILADELPHIA.

*The Cross in the Light of To-Day.* By W. W. McLane. pp. 249. 1883.

The small volume is the result of a desire on the author's part to give to others the system of doctrine in which his own mind has found rest. The cross, as seen by Dr. McLane, becomes simply an expression or manifestation of the divine love—the death of Christ being needed only for moral, subduing, converting influence on the minds of men. The atonement—if what is left of it may bear the name—is viewed as having no governmental necessity or bearing on the Godward side. This marks the dividing line between orthodox and non-orthodox theology. For this "new faith" views God simply as a Father, and refuses recognition of Him as moral Governor. It resolves God's character into simple benevolence. Dr. McLane's book, though well written, presents nothing new on the subject, and will hardly be more successful than other efforts have been in the same direction. It is not to be wondered at that the author should break over the arbitrary limitations of a narrow Calvinism, with its decrees of election and restricted atonement, but it is to be regretted that he has gone into a position equally unscriptural. His book, however, is a strong, beautiful and impressive presentation of the power of the cross, as a moral influence on the minds of men. It would be well if orthodox preaching would make fuller use of this aspect of the cross of Christ, while making no less than it does of that of which our author is ready to lose sight.

*Hegel.* By Edward Caird, LL. D., Professor of Moral Philosophy, University of Glasgow. pp. 224. 1883.

Another volume of Blackwood's excellent series of "Philosophical Classics." Hegel brought to ultimate meaning that great movement of German philosophy which began with Kant and progressed with Fichte and Schelling. Prof. Caird has not only given us an interesting sketch of his life, but an appreciative and discriminating critique of his philosophy, and made a volume which will be very helpful to students and intelligent

readers in understanding the essential features of the Hegelian teaching. He has indeed been very happy in pointing out the elements of abiding value in his system, and enabling the reader to form a just estimate of the permanent contribution it has made to the progress of philosophic thought.

*Atheism and Theism.* By John G. Wilson, Minister of the Word of God and Author of "Redemption in Prophecy," "The Sabbath and its Lord," "Doctrine of Baptisms," etc. pp. 239. 1883.

Mr. Wilson's design in this book, as stated in the preface, was "in a concise manner to show the folly of the atheist's denial of God and its evil tendency in producing moral corruption, and to exhibit the reasonableness of a belief in the being and attributes of God and his government over the world as taught in the Bible." After treating of atheism, and the existence, character, and government of God, the author takes up the origin of evil and the great scheme of redemption, with a statement of his views of the results of this scheme. His theological system coincides with no Creed that we know of. It is a little Calvinistic, fully millenarian, and finally universalist. The universalism is of the peculiar type which believes in future punishment, but looks for a "restitution" beyond the resurrection. We do not see that the book furnishes anything to settle the great questions with which it undertakes to deal.

HOUGHTON, MIFFLIN & CO., BOSTON.

For sale by J. B. Lippincott & Co., Philadelphia.

*The Freedom of Faith.* By Theodore T. Munger, author of "On the Threshold." pp. 397. 1883.

"On the Threshold" introduced Mr. Munger to the public most favorably. The book was fairly brilliant and rich with stimulating thought for the young. The volume before us exhibits the same intellectual characteristics. It is fresh and bright. An affluent imagination plays through all its pages making them suggestive and attractive. It gives strong and beautiful expressions to many truths that need more emphasis than is commonly given them. But we cannot accept its theology. Mr. Munger's "Freedom of faith" is very free. He has thoroughly broken with the orthodox "form of doctrine." This would not be so serious, if he did not surrender the substance. But in his supposed transfer of the wine into "new bottles," he pours much of it away.

The prefatory essay presents "The new Theology." This is characterized negatively, as not proposing to do without a theology, nor to part with the historic faith of the Church, nor its specific doctrines, as not iconoclastic in temper, or disposed to find field or organization outside of existing churches. Positively, it is presented as claiming larger use of reason, a more natural interpretation of Scripture, a truer view of the solidarity of the race, as recognizing a new relation to natural science, basing itself on a wider study of man, and claiming a restatement of eschatology. Many of these

points look harmless enough, but under the whole of them a thorough revolution of theology is effected. Though it claims not to "reject the specific doctrines of the Church of the past," and continues to use many of the usual theological terms, it nevertheless puts such different meanings into them, that the old "specific doctrines" thoroughly disappear. Mr. Munger emphasizes the distinction that the Scriptures are a revelation *of* and not *from* God—a distinction under which he drops revelation down into what is at best only a semi-natural discovery of God under a process of human development. The rest of the volume is composed of sermons on Reception of New Truth, God our Shield, God our Reward, Love to the Christ as a Person, The Christ's Pity, The Christ as a Preacher, Land Tenure, Moral Environment, Immortality and Science, Immortality and Nature, Immortality as Taught by the Christ, The Christ's Treatment of Death, The Resurrection from the Dead, The Method of Penalty, The Judgment, Life a Gain, and Things to be awaited. Many of these sermons are rich in quickening thought for such readers as may know how to reject the defective and misleading theology with which the author has wrongly connected it.

H. B. GARNER, PHILADELPHIA.

(Successor to Smith, English & Co.)

*Commentary on the Epistle to the Romans.* By Charles Hodge, D. D., LL. D., late Professor in the Theological Seminary, at Princeton. New Edition, revised and in great measure rewritten. pp. 716. 1883.

Mr. H. B. Garner could not have made a better selection for his introduction to the public as the successor of Smith, English & Co., than a new edition of Hodge's great work on the Epistle to the Romans. When first published in 1835 this was without question the ablest expository work that had appeared in this country, and up to the recent appearance of a translation of Phillippi's work on Romans, it had no rival in the English language as a clear, analytical, comprehensive, fair and sound commentary on this profound and difficult portion of revelation.

While Dr. Hodge has both the candor and the tact of a true exegete his strength appears especially in the sphere of doctrinal discussion and in this line he is remarkably clear and luminous.

The course of treatment he pursues is as follows: He gives an analysis of the Epistle as a whole. He gives the contents of each chapter; an analysis of each logical subdivision of the Apostle's argument; then a commentary, or exegetical discussion of each clause and verse; and then he presents a minute statement of all the doctrines taught in the section, and closes with a series of remarks illustrative and practical.

It is not generally known that Dr. Hodge was Professor of Oriental and Biblical Literature at Princeton before he was made Professor of Didactic Theology in 1840, and that to the day of his death he continued his lectures in the department of New Testament Exegesis. His services in this sphere furnish accordingly a good warrant for the belief that the founda-



tion of his great fame rests more upon the merits of this commentary than upon his three royal octavos on Systematic Theology. That he excelled so nobly in this work, is due, doubtless, to his own possession of those qualities of the exegete which he laid down in the opening sentence of his inaugural address: "The moral qualifications of an interpreter of Scripture may all be included in *Piety*, which embraces humility, candor, and those views and feelings which can only result from the inward operation of the Holy Spirit."

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA.

*A History of the Anabaptists of Switzerland.* By Henry S. Burrage. pp. 231.

We welcome this little volume on a historical subject which has not received the attention which its importance demands. No doubt the fanaticism which is known by the name of "Anabaptism," a term that indicates but a single feature of the movement, was a monstrous mixture of good and evil, and on that very account it is deserving of thorough study as an example of the union of earnest aims with the most vicious and ruinous tenets.

With other good services which the author renders to the truth, he makes quite clear especially two important points. 1) That Zwingli in adopting the principle to reject in doctrine and practice whatever the Scriptures do not enjoin, had really furnished the basis on which these fanatics reared all their extravagance and madness. 2) That the principle which denies baptism to infants, namely, the want a New Testament command, must also, as Grebel maintained, (p. 86) silence the voice of praise in the Church and do away with the tables of the law. Nay, more. If the New Testament is merely a statute-book instead of a body of living truth, which like all life is subject to growth and development, then where have we any authority for the clerical office, for female participation in the Lord's Supper, and for the observance of the Lord's Day as a Sabbath, to say nothing of the extra-scriptural definitions which the Church has given to fundamental doctrines. An argument that proves too much would better be thrown away by the Baptists as well as all other good people.

The author has made a very readable book on this historical subject, but what does he mean in saying that Simon Stumpf was a Franciscan by birth!

BROBST, DIEHL & CO., ALLENTOWN, PA.

*Nachrichten von den vereinigten Deutschen Evangelisch-Lutherischen Gemeinden in Nord-America, absonderlich in Pennsylvanien.* Erster Band. IV. Heft. pp. 289—384. 1883.

A hearty welcome to the fourth number of *The Hallische Nachrichten*, so admirably edited by Drs. Mann, Schmucker and Germann. A chapter of peculiar interest in this issue is a part of Muhlenberg's defence of the Pietists and Separatists against an attack made by Dr. Balthezer Menzer,



Court-preacher, Consistorialrath and General Superintendent. It is to be regretted that the editors have not given us the whole of this brochure. It is the only thing, so far as known, that Muhlenberg ever published, and nothing in his entire career shows more clearly his position on the side of a spiritual, living Christianity over against the literalism and traditionalism of those Lutherans who were set for the maintenance of the old deadness and for the destruction of Pietism. Let us have the whole of this discussion. Let us see what the old line Lutherans thought of the devotional exercises and the spiritual life of the Pietists, and also what Muhlenberg thought of the former school of Lutherans which still has its representatives, if not in Europe, at least in this country. If the space of "The Hal-lische Nachrichten" is too limited to give the entire discussion between Mentzer and Muhlenberg, we offer the columns of THE QUARTERLY for this service, and if need be will make the translation, if the editors will let us have a copy of the original.

THOMAS WHITTAKER, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

*Principles of Agnosticism Applied to Evidences of Christianity.* Nine Sermons, to which is added a Tenth on the Christian Doctrine of the Trinity. By John Andrews Harris, Rector of St. Paul's Church, Chestnut Hill, Philadelphia. pp. 128. 1883.

These sermons, all short, call attention to a form of Christian evidence of much importance. The title of the book scarcely suggests the method pursued. The author sets out by waiving all claim of inspiration of the Christian records and all claim upon miracles as a ground of argument, and seeks to investigate, in the light simply of admitted facts and combinations of facts, the question whether there is any adequate natural cause that will account for or explain the fact of the existence of Christianity. He hurriedly traces the course of events, as he believes them to be admitted, which made possible and established Christianity as the "new power of a divine life in the world," and concludes that the rational explanation of it necessarily demands the assumption of a supernatural and divine cause. The argument, when well considered, is one of great force and impressiveness. We cannot say, however, that the author has managed it as well as he might have done. He has impaired it by unwisely bending the facts into too much accord with some of the unsupported views of critics of the Welhausen and Kuenen school. The book plainly shows the weakening effect of his disturbed and unsettled stage of thought, breaking with established views and finding the bearings of his new position as yet unadjusted. The trend of Mr. Harris's treatment is toward a lowering of supernatural revelation into a natural evolution—from a conception of revelation viewed as positively from God to one which represents man's thought as finding God. The great truth which unquestionably lies at the bottom of the wonderful historical development fails to come

to its right clearness and force under our author's treatment. The book is, however, suggestive to the inquiring mind.

*The Relation of Christianity to Civil Society.* By Samuel Smith Harris, D. D., LL. D., Bishop of Michigan. pp. 222. 1883.

This volume embraces the "Bohlen Lectures" for 1882. The subject covers some very difficult problems. It involves questions that cannot be settled by one book, nor indeed by a whole age of study, but the timeliness of the discussion will be recognized by all thinking minds. The author deals largely in the metaphysical and theoretical elements that environ his subject and is more effective in the destructive task than in the constructive. His plea for the practice of personal charity in preference to institutional beneficence accords certainly with the teaching and example of Christ, yet it is doubtless best that state charity be upheld until the Church by being faithful to her mission shall render it superfluous.

In reviewing the scene (as given in John's gospel) which sets forth the distinction between the government represented by Pilate and the kingdom of which Christ is the head, Bishop Harris holds that the first contrast arises out of the fact that the one is from beneath, the other from above; the one is merely secular and civil, the other is theocratic and spiritual; the one derives its real authority from beneath, the other from above. But he avoids quoting the 11th verse of the 19th chapter where Jesus tells Pilate: "Thou couldest have no power against me except it were given thee from above," a declaration which completely upsets his theory that civil government is merely a social compact.

The Bishop does not believe in giving all the credit of our free institutions to the ship-load of Puritans who landed on Plymouth Rock. He was evidently not born in New England. As a sound Episcopalian, he has discovered that it is to the Cavalier churchmen of Virginia that we owe not only the original declaration of independence but "the very first declaration of religious liberty as well."

The work is characterized by great clearness of style and is to be commended as a volume of great merit.

*Coals from the Altar: Sermons for the Christian Year.* By Rev. Joseph Cross, D. D., LL. D., author of "Evangel," "Knight-Banneret," "Pauline Charity," and "Edens of Italy." In Two Volumes. Vol. I, From Advent to Ascension, pp. xi, 317. Vol. II, From Ascension to Advent, pp. v, 330. 1883.

The value of presenting the cycle of religious truth as contained in the scripture lessons of the ecclesiastical year has long been recognized, and hence these sermons will likely be received as something very acceptable in that line. They are characterized by the special merits of the author's other works, and have in addition the evidence of more careful labor and deeper thought.

The homiletical treatment is natural, clear and practical. Truth is put in such shape and in such relations as to make a deep impression and be readily understood. Of course, there is evidence at many a turn of the author's denominational relations, and the Protestant Episcopal Church can not complain that any opportunity for presenting its distinctive features in doctrine and worship has been lost; but for this the reader is prepared and, if fair, will make due allowance. The figures used are highly appropriate and evidently are employed not for mere rhetorical effect but for the legitimate purpose of illustration and of clinching the nail when once driven home. The sermons throughout are full of thought, expressed with a gratifying plainness and boldness of speech, and seem admirably fitted for doing good. They strike us as specially well suited to be read to a congregation in the absence of the regular preacher.

CHARLES SCRIBNER'S SONS, NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

*A Critique of Design Arguments.* A Historical Review and Free Examination of the Methods of Reasoning in Natural Theology. By L. E. Hicks, Professor of Geology in Denison University, Granville, Ohio. pp. 417. 1883.

Prof. Hicks indicates his general views on the subject of natural theology in an introduction, in which he gives a classification of design-arguments, an analysis of teleology and eutaxiology, and treats of the use and abuse of the word "design" and the doctrine of final causes. He then takes up the history of natural theology, beginning with its appearance among the Greeks and Romans in Socrates, Cicero, &c., and coming down through the Middle Ages to modern times, to McCosh, Powell and Cooke. The historical account is accompanied with, as it seems to have been designed as a basis for, a running criticism of the various writers and their methods of argument. The results of this historical review are, in Prof. Hick's judgment, not very complimentary or creditable to the discrimination of the writers on natural theology, and especially the teleologists. The logic of even the best of them seems to him to have been remarkably blind and blundering. Teleology has all the time been taken in an *inverted* order—starting where it ought to end. The author then proceeds to discuss Darwinism and Design, concluding with Critiques on Eutaxiology, Teleology, and M. Janet's recent volume on Final Causes.

The historical part of Prof. Hicks will be useful—even with the criticisms thrown in. Some of these are just, if not very remarkable. The indefiniteness in the use of terms mentioned, such as 'design,' 'adaptation,' &c., is indeed an evil. But the evil of ambiguous terms is not restricted to teleological argumentation. The term "final cause" is the author's special dislike. Possibly it is not the happiest, but its abandonment is not so imperatively called for as he supposes. The distinction he makes at the beginning and reiterates throughout the book, between '*order*' and '*ends*,'

and the arguments they furnish, is undoubtedly real and important, and should not be forgotten in theistic reasoning. But we must entirely dissent from his representation of the place and value of these two kinds of argument in the true theistic evidence. That from order—for which he invents the term eutaxiology—is indeed of value, but Prof. Hicks entirely fails in his attempt to show that it is entitled to any other than the subsidiary place which the best thinkers have always given it.

*Old Testament Revision: A Handbook for English Readers.* By Alexander Roberts, D. D., Professor of Humanity, St. Andrews, and Member of New Testament Company of Revisers, author of "Companion to the Revised Version of the English New Testament," etc. Second Thousand. pp. 280. 1883.

This small volume has been prepared by the learned author in view of the approaching publication of the Revised Version of the Old Testament, and is intended to furnish in popular form some information on interesting and important points connected with that portion of Scripture. It consists of twelve chapters, treating of the language and contents of the Old Testament, the Authorship and Date of the Pentateuch, and corrections of the authorized English version, the Prophets, the Hagiographa, the Apocrypha, the Language of the Old Testament, the Septuagint and the Samaritan Pentateuch, the use of the Septuagint by Christ and his apostles, the Talmud and the Targums, Versions of the O. Testament later than the time of Christ, and English versions of it.

Dr. Roberts, while believing the book of Genesis to have been prepared from different documents, finds no sufficient proof in the new criticism against the Mosaic authorship of the Pentateuch. He shows "that the tradition which ascribes the Pentateuch, in its substance, to Moses, remains unshaken, notwithstanding the elaborate attack which Dr. Robertson Smith has made upon it, while the view which he has tried to substitute in its place involves difficulties and improbabilities of the most formidable character." The author's views in reference to the habitual use of the Greek language by Christ, will find a less general acceptance. This volume will prove a very serviceable one, as it is intrinsically excellent and very opportune.

*Bibliotheca Theologica.* A Select and Classified Bibliography of Theology and General Religious Literature. By John F. Hurst LL. D. pp. 417. 1883.

In 1867 Dr. Hurst arranged a scheme for an elaborate theological bibliography which should comprise the chief works in the English and continental languages, with best productions, both Greek and Latin, of the Patristic period. But after several years' labor the material became unwieldy, and the plan for this large scheme was abandoned for one that should furnish a more compact book adapted to the immediate need and convenience of the British and American public. The volume there-

fore has been prepared with a practical aim, and is designed to furnish the minister, theological student, teacher of Bible class, and the general reader of religious literature, a guide to the better sources in the various departments of theological science. The headings under which all the works have been classed are *Introduction*, *Exegetical Theology*, *Historical Theology*, *Systematic Theology*, and *Practical Theology*. Subdivisions are employed so as to make the finding of books on specific subjects easy. While the lists in the various departments are not complete, and any person familiar with theological literature could easily name books omitted, the volume contains most of the choice works procurable in the markets of this country and Great Britain. Occasionally the author does not seem to place works under their appropriate heading, as for example when he classes J. P. Leslie's "Man's Origin and Destiny Sketched from the Platform of the Physical Sciences" or J. B. Stallo's "Concepts and Theories of Modern Physics," and many books of similar character, under the head of Systematic Theology. We can hardly understand why Janet's "Final Causes" should not appear under "Theism," as well as under the headings where it is put. But the classification of the books is not a matter to be judged severely. Full indexes of both subjects and authors are added, for increased convenience in finding what the reader may desire. The volume supplies a felt want and will be of great service.

*Final Causes.* By Paul Janet, Member of the Institute, Professor at the Faculté des Lettres of Paris. Translated from the Second Edition of the French by William Afflick, B. D. With Preface by Robert Flint, D. D., LL. D., Professor of Divinity, University of Edinburgh, Second Edition, pp. 520. 1883.

Of all works on the theistic evidence from Design, this is *facile princeps*. It has come to meet a necessity of our times, and it has come to stay. Many of the discussions of modern philosophy have been in a spirit unfriendly to this chief and most popular form of the evidence for the divine existence. Assailed by Kant, whose teachings have colored so much of recent metaphysical thought, and kept under constant hostile criticism, it has had in these late years to encounter also the attacks of the whole school of scientific materialism. The hypothesis of evolution has been used by them so as apparently to obviate the need of supposing a pre-determining Intelligence as the cause of the world. The influence of these attacks was felt even where the false philosophy and materialistic science were rejected. Many theistic writers showed the weakening effect. No reader of the discussions of our times could fail to see that in the judgment of many this old proof of the being of God was "cut up by the roots," and that if theism was to be sustained it would have to rest on other grounds. In this masterly work of Janet, philosophical alike in conception, spirit and execution, the argument from final causes has been brought again to the very

front and put in the commanding position from which hasty conclusion imagined it forever driven. Mature in years, profoundly familiar with the learning of the late centuries, clear, calm and thorough as a thinker, M. Janet was eminently prepared for the service he has here rendered. With the added materials which science has furnished, and surveying anew the whole field of discussion, he has given a restatement of the doctrine of final causes, which has more than replaced it on its lost ground. He has cleared it of misconceptions, and shown how, in its true sense, it stands, not only unimpaired by the assaults, but strengthened by sound philosophy and science.

It is impossible in the short space here allowed us to present an adequate synopsis of this volume. The first of the two books into which the treatise is divided, deals with the question: "Are there ends in Nature?" This inquiry is pursued through nine chapters which present the Principle of finality, various clear and prominent Facts that reveal and illustrate the principle, the Industry of Man and the industry of Nature, Organ and Function, Contrary Facts, Mechanism and Finality, the bearing of the doctrine of Evolution in general, and the particular forms of it as represented by Lamarck, Darwin, and Herbert Spencer. The discussion shows abundantly how every form of mechanical hypothesis breaks down, and teleology becomes a necessity for the rational explanation of nature. In the second book the author takes up the inquiry whether this finality, or acting for ends, in nature is due to an Intelligent Cause, or may be caused by non-intelligent force. In the concluding chapter he gives his view as to the Supreme End of nature. The Appendix, in ten sections, adds a vast amount of learned and valuable information and discussion on topics related to the great subject.

We wish to recommend this work to students, ministers, and all who wish to keep up with the thought of our times. No library should be without it.

*Letters and Memorials of Jane Welsh Carlyle.* Prepared for Publication by Thomas Carlyle. Edited by James Anthony Froude. Two Volumes in one. pp. 445, 405. 1883.

The story of Carlyle's life as edited in Froude's "First forty years of his life," did not spread the conviction that this remorseless censor of other men's character was himself an embodiment of the Christian virtues. These "Letters" from the brilliant pen of his wife, edited by the same author, come no nearer making any such impression upon the public mind. Mr. Carlyle was not a model husband. It seems in fact to be an outrage upon the gentler sex that one of its number should be yoked in conjugal bonds to such a man. What business has any genius to have a wife! True, an individual so absorbed in his pursuits, and held so largely in a state of mental tension and abstraction, is the very man who needs the ministrations and considerations which are begotten only of a woman's love. But, as marriage involves reciprocity of affections and attentions,

and since the help-meet can have her reward only in the gentle, loving amenities of him to whom she has surrendered her all, the man who from any cause becomes incapable of rendering this sacred tribute to a wife, has no right to have a wife.

We doubt whether it is exactly proper to read a book like this. The social gossip which invades the home of people still living, and dilates upon their habits, their frailties or their private affairs in general, is held in detestation by refined people. When it takes the form of literary gossip about the dead, as in this case, and exposes to the public gaze the domestic infelicities and the personal shortcomings of a distinguished family, the whole business is revolting. The better instincts of our humanity have long since been crystallized into the maxim: "*de mortuis nil nisi bonum.*" But it is idle to ask whether we ought to encourage literature like this. The reading public has on such matters little squeamishness either of conscience or of sentiment, and this volume, characterized as it is by high literary excellence, is destined to have an immense circulation. It is the most remarkable collection of private letters ever published and makes a tale of personal history and domestic life, of passion, pathos and tragedy, which in marvel and fascination the boldest fiction has never equaled.

LUTHERISCHER CONCORDIA VERLAG, ST. LOUIS, M. C. BARTHEL, AG'T.

*Dr. Martin Luther's Kirchen Postille, Epistel-Theil, nebst vermischten Predigten.* Herausgegeben von Dr. J. G. Walch. A new revised and stereotyped edition published by direction of the Ministerium of the Germ. Evangelical Lutheran Synod of Missouri, Ohio and other States. Large Quarto. pp. (double column), 2283. 1883.

Vol. IV of this splendid revision of Walch's Edition of Luther's Works corresponding with Vol. XII of that work, has appeared with the characteristic promptness of the St. Louis Publishing House. It contains the second part of the *Kirchen-Postille*, namely the Exposition of the Epistles, besides a large collection of miscellaneous discourses on texts from the Gospels and the Epistles, and some on "free texts" preached upon special occasions.

The order followed in the miscellaneous sermons is the same as that of Walch, namely, according to the course of the Church Year, an arrangement which, in contrast with the chronological order pursued by the Erlangen edition, brings into juxtaposition the later sermons of Luther with his earlier ones, but all embarrassment is here obviated by a table which exhibits the sermons in the order of their delivery, giving not only the year, but often the month and even the day. Three of these belong to the year 1515, twenty-one to 1517, while seven are as late as 1546.

The text of the miscellaneous discourses has received careful revision and the very defective translations of those which were written in Latin has been corrected from the original. The paging of both the Walch and the Erlangen editions is given at the top of these pages and the place



where the more important sermons appear in the famous earlier editions of Luther's works is also indicated in foot-notes, along with explanations concerning the occasion, time and place of their delivery.

Some of the discourses which belong to the Reformer's earlier years show still some traces of Roman error, especially on the subject of prayer for the dead, the intercession of saints and the veneration of the Virgin. Luther himself acknowledged in his later years that on these points he had yielded too much to the papacy. But Luther's sermons need no apology. Would that the clergy of to-day could have so firm a grasp of the Gospel as the Reformer had, and would too, that they might learn from these sermons how to adapt the gospel to the age in which they live. If Luther were to hold forth in the nineteenth century he would hardly give us a literal reproduction of his old sermons.

A voluminous alphabetical index covering both volumes of the *Kirchen-Postille* is appended. We cannot refrain from referring again (see LUTH. QUARTERLY, Vol. XII, No. 4.) to the superb and solid mechanical execution as well as the substantial editorial merits of this great work. Its price is \$4.50.

Any one who wishes to procure for himself or present to a friend some valuable memorial of this 400th year of Luther can hardly do a more appropriate thing than to invest in these two magnificent volumes of Luther's sermons.

*Dr. Martin Luther's Leben* beschrieben von M. Johann Mathesius, weiland Evang.-luth. Pfarrer zu Joachimsthal in Böhmen. Neue, nach den originaldrucken revidierte, mit einem vollständigem Register versehene Ausgabe. *Festgabe für das Jubeljahr, 1883.* pp. 367. 1883.

While the rest of us are preparing and planning, endeavoring and resolving to institute some worthy memorial of the birth of the great Reformer, these busy Missourians are offering to the public the substantial and splendid results of their ardent devotion to his name and work. Not content with the publication of two quarto volumes of his sermons they present us here as a "*Festgabe*" an elegant new edition of Mathesius. This work has always been held in very high esteem as being the first complete and reliable biography of Luther. It was first published in 1565. The author was not only a contemporary of the Reformer, but as a student in the University he attended his lectures and those of his coadjutors in Wittenberg, and was afterwards, in 1540, for a year an inmate of his home. He enjoyed accordingly rare facilities as a biographer and possessed at the same time a peculiar faculty for giving a just and graphic representation of the personal, professional, and social life of his renowned hero. The work is presented in the form of sermons and is characterized by remarkable quaintness of style. This edition is gotten up very attractively, bound in half-morocco, and is a most worthy contribution to this memorial year—doubtless the most worthy offering to Luther's memory that will be witnessed this quarto-centennial in our country.



From the same house we have also received two brochures: one entitled *Kann sich ein Christ an den sogenannten Lebensversicherungen beteiligen? Ein Gespräch.* pp. 16; the other: *Von der christlichen Kirchenzucht*, Matt. 18: 15-17. Zwei predigten gehalten am 24. und 25. Sonntag nach Trinitatis 1882 vor der evang.-luth. Dreieinigkeitsgemeinde zu Chicago, Ill., von L. Lochner. pp. 32.

*Zeit und Gelegenheits-Predigten.* Von Dr. W. Siehler, Pastor of the Ev. Luth. St. Paul's Church, Fort Wayne, Indiana.

That the famous author of these sermons has preached to the same congregation for thirty-eight years, and that in this book he offers the ripe fruit of these years of labor, would lead us to expect that he treats his subjects in no common way. And this expectation is not disappointed. There is no sensationalism, but decided originality of thought and expression. One instance may illustrate. In the sermon on "The offence which the servants of Christ may give," the preacher speaks first of an "offence which people take, without the minister's fault." And that from two standpoints, namely, 1st, by such as are occupied with work without faith (glaublose Werkler), and, 2d, hypocrites without works (werklose Heuchler). The work of the publishers is eminently well done. Both material and workmanship are first quality.

This is a volume of sermons, as the title indicates, having reference to particular times and occasions. These discourses are altogether practical in character; full of good solid sense and earnest admonition and exhortation. A few of the titles may suffice to afford an insight into the whole book: such as, "Against the desire to become rich," "Against worldliness," "Against drinking," "Against dancing," "Against oathbound secret societies."

A. M.

GEORGE BRUMDER, MILWAUKEE, WIS.

*Dr. Martin Luther.* Lebensbild des Reformators den Glaubensgenossen in America gezeichnet von A. L. Gräbner. Heft I. pp. 48. 1883.

Here is the beginning of a life of Luther written in and for this country. We are so well pleased with the work of Prof. Gräbner, as far as it has appeared, that we would fain see it in English. It will appear as a serial, in ten parts, each part to be published at an interval of two weeks, so that the whole will be completed by the middle of October. Numerous illustrations, specially prepared in Germany for this work, adorn its pages. The price is 20 cents a number, making the complete volume of 500 pages cost but \$2.00.

P. BLAKISTON, SON & CO., PHILADELPHIA.

*Brain-Work and Overwork.* By Dr. H. C. Wood, Clinical Professor of Nervous Diseases in the University of Pennsylvania. pp. 126. 1882.

Some practical common sense on this subject is very much needed at the present day, and here we have it in an intelligible, sensible, wholesome

little book. At the rate of nervous exhaustion now going on in the ranks of the most active and most useful of the race, it is time that society learn to know and to avoid the causes that produce disordered nerves, or else to multiply speedily the asylums for the insane.

The series of *American Health Primers*, to which this work belongs, are a gospel of life for the human system, and it ought to be diffused with a zeal only second to that which impels the Church to circulate the Gospel of salvation. The subjects specially treated here are: The general Causes of nervous trouble; Work; Rest in labor; Rest in sleep; Rest in recreation; Stimulants and signs of nervous break-down.

G. P. PUTNAM'S SONS, NEW YORK.

For sale by J. B. Lippincott & Co., Philadelphia.

*Our Choir.* A Symphonie in A B C D E F G, etc., Flats & Sharps, Major or Minor. By C. G. Bush. Opus 1881.

The words, music and illustrations of this book are all of a ludicrous character, and the whole thing is a capital "take off" on the average church choir. Those who have ever been connected with choirs or have had opportunities of observing their "airs" will appreciate this burlesque on their conceits and performances. The book is about 11x13 inches in size and has much the appearance of ordinary music books.

ANSON D. F. RANDOLPH & COMPANY, NEW YORK.

*The Life of Adoniram Judson.* By his son Edward Judson. pp. 601. 1883.

If any serious minds have doubts whether Christianity still has the power once claimed for it of creating the loftiest heroism and nerving men to joyous martyrdom, let them read this biography. And if any have had their faith waver in regard to the supernatural origin of the Gospel, let them study these pages. The simple narrative of this man's zeal, faith and courage, his toil and suffering, his providential deliverances and the amazing success of his undertaking, constitutes an irresistible answer to Ingersoll—a vindication of the Gospel incomparably more effective than the ablest apology of Christianity ever written. It is to be hoped that it will have a wide circulation as it is sure to exceed the influence of many sermons in intensifying the fire of missions now at last kindled in every section of Christendom. A life consecrated, as this was, at every sacrifice to human salvation, is by all odds the best preaching.

Apart from the apologetic and missionary value of this volume, it is so full of incident and adventure, of sentiment and instruction, of lofty endeavor and marvelous experience, as to make it in every way a most readable and profitable book. By means of copious extracts from the letters and journals of Dr. Judson, his personal, domestic and social traits are brought out in strong relief, and they exhibit a man of uncommon moral proportions. The whole is edited with excellent taste and conspicuous literary merit. Barring the specious plea for the error that the immersion

of believers is the only Christian Baptism—a defence of which, in view of Dr. Judson's conversion to that opinion, was unavoidable,—we should be glad to see this biography in every Sunday-school library and in every intelligent Christian family.

*The Life and Letters of Elizabeth Prentiss*, author of "Stepping Heavenward." pp. 573.

The author of "Stepping Heavenward" was known for her clever literary productions not only to this country and to England, but also through the translation of her works, to France and Germany. Any one who has studied Keziah Miller will admit that her fame as a writer was deserved, since only a mind of extraordinary rank could create a character like that. To call her a genius is, however, not sufficient, for a genius may be as deficient in certain qualities as he is affluent in others. But this woman shone in every sphere of life, whether as teacher, wife, mother or as friend and counselor to the great and to the humble.

That a literary woman should be a model housekeeper, that she should write books to be read all over the world while she was a ministering angel to her husband and her children, would be incredible had we not abundant testimonies to this effect outside the present volume. But to a soul inspired and ruled as she was by the love of Jesus, there are no moral impossibilities. The spirit that has its nourishment from heaven is capable of a completeness and a blessedness of character which is simply astonishing to those who feed on meagre earthly fare. The best interests of society cannot fail to be vastly promoted by the large circulation which this most entertaining volume is destined to command.

*A Handbook of the English Versions of the Bible*, with Copious Examples illustrating the Ancestry and Relationship of the Several Versions, and Comparative Tables. By J. I. Mombert. D. D. pp. 509.

Probably at no time in the history of the Church has there been so much earnest study of the Scriptures or so many elaborate works published in aid of such study. There is but little appearance that the Bible is soon to lose its hold upon the interest of the world. Many of these publications may, indeed, be said to be occasioned by the work of revision which is going on. But this revision itself is a phenomenon of the times, and expressive of the place the Bible holds in the heart of the English-speaking nations.

In the volume before us Dr. Mombert has added a worthy contribution to this increasing Biblical literature. It is marked throughout by evidences of scholarly ability and pains-taking industry. It has been prepared to present a thorough account of the common English Version, from its rude beginnings in Anglo-Saxon times, through all the changes it has undergone, to the form in which it now stands, or will stand when the revision of the Old Testament portion shall be completed and given to the public. The author has not only traced the direct ancestry of the Authorized Ver-

sion, but its relationship to the various versions based on the Vulgate, and to Foreign Versions. He has wrought out his plan with fine discrimination and success, and made a volume that will undoubtedly take permanent place as of standard value on the subject. We know of no work that so completely gives the history of the formation of our Version, or so fully furnishes the student or reader with the means of forming an intelligent judgment of its excellences. Two well-prepared indexes are added—one a General Index, and the other an index to longer passages of Scripture, collated, illustrated or explained.

*Royal Grace and Loyal Gifts.* Containing Royal Commandments, Royal Bounty, Kept for the Master's Use, My King, The Royal Invitation, and Loyal Responses. By Frances Ridley Havergal. pp. 564.

We have here the devotional works of Miss Havergal collected into a single volume, in order to supply the large demand for them at small cost. This edition presents them in larger type. It speaks well for the Christian public, as it does too for the author, that these brief presentations of Gospel truth and aids to devotion are so popular. But it is not surprising. They are so pure and clear and sympathetic, and withal so rich in the very essence of the Gospel, that they take strong hold of the Christian heart. Reading them makes the heart and life better.

ROBERT CARTER & BROTHERS, NEW YORK.

*Towards the sunset:* Teachings after thirty years, By the author of "The Recreation of a Country Parson," pp. 248. 1883.

A fresh effusion from "the Country Parson" comes to us like a visit from a dear old friend. While his books do not stir you nor amuse you nor even instruct you very much, they are always quite readable and they offer very wholesome entertainment. The cheerfulness that breathes in their pages diffuses itself over the reader's spirit, and the author's genuine sympathy with human infirmity kindles not only a sense of gratitude but also a feeling of similar kindness. Then, too, there is a very agreeable relief in having once more a volume so simple and chaste in language, so free from the gush and sensational element that have become dominant in literature.

The plea for the doctrine of sacramental grace on p. 150, is a cheering indication of the return, in many quarters, to the Church's ancient faith on this subject. To call the sacraments "effectual means of salvation, both of them, by the blessing of Christ and the working of His Spirit on faithful hearts" is tantamount to confessing that Lutheran theology has preserved to the Church its scriptural and historic faith.

*Bek's first Corner.* by Mrs. Nathaniel Conklin (Jennie M. Drinkwater) pp. 382. 1883.

Bek's first Corner was the turning of her twenty-fifth birthday. She is a first-class character and shows what a woman can do in the way of no-

ble endeavor and brave self-denial. The unfailing reward of a woman's self-forgetful devotion to the welfare of others forms the bright conclusion of her career. The merits of this work are hardly up to the standard of some of Mrs. Conklin's former productions, "Electa" for instance, and "Fifteen," but her style is always animated, her characters natural, her descriptions and conversations charming, and her sentiments pure and inspiring.

D. APPLETON & CO., NEW YORK.

For sale by J. B. Lippincott & Co., Phila.

*A History of the People of the United States, from the Revolution to the Civil War.* By John Bach McMaster. In five volumes. Volume I. Third Edition. pp. 622. 1883.

It is not to be wondered at that this book has been received everywhere with great favor and in a few months has reached a third edition. The reader immediately feels the charm of its bright pages of closely marshalled facts and picturesque style. He finds his attention at once awakened by a fresh view of the history and progress of our country, and his interest held by the graphic and vigorous delineation with which the account proceeds. He is soon ready to justify what, before reading, seemed to be only extravagant and sensational statements of partial reviewers.

The scope of Prof. McMaster's plan is similar to that so successfully pursued by Mr. Green in his exceedingly popular "History of the English People." It leaves the common track of narrative of government and military affairs, and turns to the affairs and life of the people. The author outlines the purpose in the opening chapter. A few sentences from this will best present it to our readers: "The subject of my narrative is the history of the people of the United States of America from the close of the war for independence down to the opening of the war between the States. In course of this narrative much, indeed, must be written of wars, conspiracies, and rebellions; of presidents, of congresses, of embassies, of treaties, of ambition of political leaders in the senate-house, and of the rise of great parties in the nation. Yet the history of the people shall be the chief theme. At every stage of the splendid progress which separates the America of Washington and Adams from the America in which we live, it shall be my purpose to describe the dress, the occupations, the amusements, the literary canons of the times; to note the changes of manners and morals; to trace the growth of that humane spirit which abolished punishment for debt, which reformed the discipline of prisons and of jails, and which has, in our own time, destroyed slavery and lessened the misery of dumb brutes. Nor shall it be less my aim to recount the manifold improvements which, in a thousand ways, have multiplied the conveniences of life and ministered to the happiness of our race; to describe the rise and progress of that long series of mechanical inventions and discoveries which is now the admiration of the world, and our just pride and

boast ; to tell how, under the benign influence of liberty and peace, there sprung up, in the course of a single century, a prosperity unparalleled in the annals of human affairs ; how from a state of great poverty and feebleness, our country grew rapidly to one of opulence and power ; how her agriculture and her manufactures flourished together ; how, by a wise system of free education and a free press, knowledge was disseminated, and the arts and sciences advanced ; how the ingenuity of her people became fruitful of wonders far more astonishing than any which the alchemists had ever dreamed."

The execution of this plan, as far as carried in this volume, covering the period 1784-1790, has been finely accomplished, giving promise of a work that, when completed in the coming volumes, will be not only delightfully interesting to every American citizen, but of high literary and historic merit. The appearance of the successive volumes will be looked for with desire.

*Glossary of Terms and Phrases.* Edited by the Rev. H. Percy Smith, M. A., of Balliol College, Oxford, Chaplain of Christ Church, Cannes. pp. 521. 1883.

The purpose of this fine volume, as stated in the preface, is "to bring together such words, expressions, quotations, etc., English or other, as are among the more uncommon in current literature, and require, not for the scientific but for the ordinary reader, explanations, for want of which the meaning of a sentence or a paragraph, even the drift of an argument, is often missed ; explanations, moreover not to be obtained without reference to, and perhaps tedious search among a large and varied number of books, many of them not easily accessible." "Of these terms and expressions some are purely, some are more or less, technical and scientific ; some are simply uncommon ; some contain allusions mythological, historical, geographical ; some fall under a very large class which may be styled miscellaneous ; some belong to other languages than our own."

The editor has been assisted in his work by the Rev. Sir Geo. W. Cox, Bart., M. A., Rector of Scrayingham, author of the *Mythology of the Aryan Nations*, etc., and joint editor of Brande's "Dictionary of Science, Literature, and Art ; the Rev. J. F. Twisden, M. A., late Scholar of Trinity College, Cambridge, Professor of Mathematics in the Royal Staff College ; C. A. M. Fennell, M. A., late Fellow of Jesus College, Cambridge, Editor of *Pindar* ; Col. W. Patterson, late Professor of Military Surveying at the Royal Military College, Sandhurst ; the Rev. C. P. Milner, M. A., Vice-Principal of Liverpool College, and others.

An examination at once makes evident the great value of this work. The number of words and phrases is immense—covering most completely, it would seem, the need to be supplied in such a work. The definitions or explanations, as the case may be, are usually very felicitous, in both brevity and clearness. While some of them are given in a few happily chosen

words, many embody in equally well-selected statements the historical facts needed for explanation. The amount of curious, interesting and valuable information thus gathered together and made ready to hand, for convenient and easy reference, is very great and will make this one of the most useful books for the table of readers of the English language. The Editor modestly intimates that these explanations may not be needed by the "scientific" reader; but even he will find them convenient for an immense number of words which lie outside of his specialty.

We are glad to see here some improvement on the usual style of statement concerning "Consubstantiation." Instead of the customary false assertion that it is the Lutheran doctrine of the Eucharist, it approaches the truth, in saying: "The name given to the Lutheran doctrine." Let there be inserted yet, "by the opponents of the Lutheran Church, but never accepted by her," and we will have the fact in the case.

Among the various books of similar aim which have been given to the public, we know of none that so fully meets the want.

*The Christian Year.* Thoughts in verse for the Sundays and Holidays throughout the Year. By John Keble. pp. 291. 1873.

Should any of our readers be so unfortunate as not to know the character of this collection of sacred lyrics, which in the course of fifty years from the appearance of the first edition in 1827, attained the prodigious sale of half a million copies, we would take occasion here simply to inform them that the author of *The Christian Year* is the poet and saint who wrote "Sun of my soul, Thou Saviour dear." Those hallowed stanzas with which the Christian loves at close of day to commit his soul to God, are found in the second poem of this volume, entitled "Evening." The same genuine poetry and fervent spirituality mark a number of the effusions that make up the volume. The present edition belongs to Appleton's Parchment Library. It is choicely printed on heavy hand-made paper, headlines, titles and initial letters in red, and is bound in limp parchment antique. The exterior is as pleasing to the eye as the contents are to the heart of the believer.

AMERICAN SUNDAY SCHOOL UNION, PHILADELPHIA.

*St. Ulrich;* or resting on the King's Word. By E. A. W. pp. 93.

This is a short, interesting story of simple Swiss life, capable of whiling away an hour for larger people while it possesses uncommon charms for the little folks. It is a tale of two families, the one living in a humble cottage in a romantic Swiss village by the name of *St. Ulrich*, the other a New England family traveling among the Alps. Their connection with each other elicits the humane ministrations and godlike charity which grow from an earnest Christian life and impresses the reader with the sweets and hallowed fruits of the Holy Spirit. A number of beautiful illustrations, exhibiting Swiss life and scenery, adorn the volume.



*What To Do.* By Mrs. A. K. Dunning. pp. 218. 1883.

The American Sunday-School Union is publishing a three volume series, called the "What To Do" series, consisting of (1) "What To Do," (2) "How Not To Do It," (3) "How To Do It." The first is the story of a school-girl, outwardly correct in life, governed by moral principle, but not a professing Christian. The object of the story is, to show that, however good a moral life is, it is unsatisfying and something essential is lacking. The necessity of giving the whole heart in living faith to Christ is enforced. This is what is meant as an answer to "what to do." The lesson is well impressed, and the interest of the story is sustained throughout.

*Gwendoline ; or Halcots and Halcombes.* By Agnes Giberne, author of "Through the Linn," etc. Revised by the Committee of Publication. pp. 230. 1883.

A story inculcating an implicit trust in Providence, no matter how thorny and devious the paths in which we may be called upon to walk, and God's faithfulness and readiness to help in response to such trust. The writer shows rare power in presenting this lesson in an effective way by recounting the trials of an accomplished young woman in her efforts to assist in the maintenance of a large family.

*Larry Gilbert.* By Mrs. S. K. Reeves, author of "Young Eagle," "Amy Russell," "Ben Ross," etc. pp. 164. 1883.

Here is an interesting book, especially for young people, most of all for boys. Its lessons (for it has more than one) are excellent—chief among them are faithful obedience to the divine commands and humble trust in God's promises. Any boy that reads it ought to receive a positive impulse for good—for good not only as to his own character but in an active interest, also, for the welfare of others. It is a *safe* book for the Sunday-school library.

#### PAMPHLETS.

*The Evangelical Lutheran Church.* A prize tract by Rev. T. C. Billheimer, A. M. To give in the space of four pages a treatise upon the Lutheran Church is almost a desperate undertaking. What can be done in such limits has been accomplished very admirably by Mr. Billheimer, thanks to the condensation and brevity which mark every production of his pen. On the Lord's Supper a little more explicitness is desirable, but we have been informed that on this point the author's expressions were tampered with, indefiniteness on this doctrine being by some considered a merit.

*Obituary Notice of the Rev. Dr. Charles Porterfield Krauth.* By F. A. Muhlenberg. (Read before the American Philosophical Society, March 16, 1883). A precious tribute to the character of the lamented Krauth, reflecting great credit upon the graceful pen of the distinguished writer as well as conferring honor upon the eminent deceased.